¶ SPIRITVS EST VICARIVS Christi in terra.

A breefe and pithie summe of the Christian faith,

made in forme of a Confession, with a confutation of the papists obiections and arguments in sundry points of religion, repugnant to the Christian faith: made by Iohn Northbrooke, Minister and preacher of the word of GOD.

Rom. 1.

¶ Corde enim creditur ad iustitiam,
Ore autem confessio fit in salutem.

For with ye hart mā beleueth vnto righteousnesse
And with the mouth man confesseth to saluation.

¶ *Seene and allowed according to the order appointed.* 1577

¶ At London
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To the right Reuerende

Father in God, and his ſingular good Lord *Gylbert by the mercifull prouidence of God* Byshoppe of Bathe and VVelles, Iohn Northbrooke, vvisheth all health and peace, in Chriſt Ieſu our onelye Sauiour.

IF MY POVVER *and ability vvere aunſwerable to my good vvyl (right reuerende Father) this token of mine humble duty vvhich I doo nowe offer vnto your honour, should be as great and precious, as by reaſon of the contrary, it is baſe and ſlender. VVherefore I moſt humblie beſeech your honour in no vvorſe part to accepte this little offer, then as the preſent of him, that is bounde of duetie to loue you, whiche woulde haue brought better, if his power had bene thereafter.* Luk. 21. 2. *But followving the example of the poore vviddovv, vvhich is ſo highly (of our Sauiour) commended in the Goſpell. I offer vnto your honour, parte of ſuch fruites, as haue grovvne in a poore Students garden. I haue alvvaies bene aſſured of your L. that you vvill accept that, that a man hath, and not that he hath not, and this Saint Paule giueth for doctrine, vvhereby* 2. Cor. 1. 8. *to incorage the godlie forwardes in the Lords buſines. For all are bidden to the building of Gods houſe, for when the tabernacle of the lord vvas made by Moiſes, euery one brought as hee* Exod. 25.

had: ſome brought golde and ſiluer: otherſome
brought precious ſtones: others brought cloath:
others ſkinnes & heare of goates & weathers:
others brought wood. And the poore and mea-
neſt ſort, brought ſowhat alſo, for they brought
ſtones: and all this was put to the worke. Euen
ſo I iudge for the buylding of this houſe of the
Lord, which is his churche, euerie one should,
& ought to bring ſuch as they haue: ſome more
ſome leſſe, according to the tallentes which the
Lord of the houſe hath giuẽ thẽ to profit withal
I will content my ſelfe, to bring the little ſtones
of the cõmon ſorte for this building, and I hope
that the Maiſter of the worke will not refuſe
my ſeruiſe, nor my little ſtones, although they be
not hewen of the fineſt ſorte, yet I truſt they be
al hewẽ out by the ſquare & rule of gods word)
for aſmuch as they may be a furtherance to the
building (as I hope they wil by Gods helpe.) For
as many as are chriſtians, haue giuẽ their faith
vnto Chriſt in their baptiſme, to forſake the de
uil, the world, & the flesh, & to continue chri
ſtes faithfull ſouldiors & ſeruants, to fight vn
der his banner, all the daies of their life, to th
helping & maintaining of the warring & ſtri
uing faith. Al this wel conſidered, three cauſe
hath mooned mee, to ſet forth this little treati
of my faith at this time. The firſt is, for that th
Lorde hath in his hands, to fanne, examine an
make cleane againe his church. To vvhome al

Col.3.17
Ephe.2.21
Lap.5.26.

Mat.25.15

The cauſes that made the author to ſet forth this booke.

Firſt cauſe.

it were verie good (in my iudgement) that the faith of euerie one shoulde be knowne, and especially of those which make profession of the gospel, to instruct others, as the doctours, pastors, & ministers of the word & sacraments, to the ende that the false Prophetes & papists, which now bow downe their shoulders, & stretche out their eares to the false papisticall doctrine of that Antichrist of Rome, were knowne, driuen away, and cast out from the godlie & faithfull. For as Bernard saith: *Plus longè nocet falsus catholicus, quàm si versus appareat hæriticus:* Therefore, Christ gaue vs warning to beware of them that came in sheepes cloathing, but inwardlie are rauening vvolues, comming and liuing among vs, as the Angels of light, but all is to beguile the innocent and simple people, to make them twise the children of hel, worse then them selues are. Howe Iosua was deceaued by the dissembling Gibeonites, through their fained and cloaked holinesse, saying: we bee come from farre, for the name of the Lord thy God, the historie declareth: (So right reuerende Father) in these our daies, we haue many, & specially of the Clergie, that can saie now to our godly Bishoppes, nowe they are come from Rome, for the name of the Lorde our God, vvith their moulded and wafer cakebreade, olde ragged garmentes and shooes, when in deede it is but

Math. 3. 12

Bernard super cant. serm. 66.

Math. 7. 15
Mat. 23. 27
2. Cor. 11. 13. 14.
Iosu. 9. 3. 4.

meere dissimulation that they doo, to enter in to the Churche for lyuing, to maintaine ignoraunce there, and to keepe out godly preachers. And these men haue learned Arius practise, to conuey all their beleefe of the Romish faith, into their secrete bosomes: and yet vvill vvith hande and pennedecl are by subscribing and swearing, as though they vvere throughly perswaded and conuerted. They dravv nie vvith tongue and penne vnto vs, but their hartes are to Rome: a number of them haue Gospell talke, but yet a Romish faith, an english face, but Spanish hartes. VVe reade in Eusebius Cæsariensis: that vvriteth hovv that Constantius, the Father of Constantine, fained vpon a time that he vvould put out al the christians, which vvoulde abide in their faith and religion, from their honour and offices, but in deede the godli vvould in no vvise denie, but rather choose the losse of promotions and honour: but the other denied the true faith, because they would not loose their dignities. Vpon which tryall he excluded these dissemblers, and double faced neuters, out of his realme, saying: they vvould not be faithfull vnto him, which had broken their faith vnto God. So no doubte if these men in our daies were tried, we should finde of them the lyke. Therefore if they were called, not onely to confesse their faith, with word and pen, but also togeue a reason of their faith, to proue

Papistes haue Iacobs voyce but Esaus harte and handes. Eusebius.

Would all Princes were of this minde.

and

and openlie to shew by textes of the holie scriptures, and manifest reasons builded thereon, in whom they beleeue, what they beleene, wherfore they beleeue, and how they beleeue, in open pulpit, and also in writing, shoulde doo a thousande times more good, then that they now do. For they thinke nowe, that if they subscribe, obserue the order of seruice, and weare a side gowne, a square Cap, a Coape, and a Surples, none can saie blacke in their eies, but that they are good Protestauntes: yet all this while they runne into hugger mugger a whisppering in corners, saying to the simple people: beleeue not this newe doctrine, it is naught, it will not long endure, although I vse order among them outwardlie, my harte and profession is from them, agreeing with the mother Churche of Rome. No, no (saie they) wee doo not preache, nor yet teach openlie, we reade their newe deuised homilies for a colour, to satisfie the time for a season. By reason whereof the poore scelie people are kepte backe from comming forwardes to Christ: whereas if they were vrged, both publikelie by preaching, and also with their owne hande vvriting, to render account of their faith to the hearing and vnderstanding of al the people, it vvould driue them for verie shame of thē selues, from running into corners a whisppering to perswade vvhē they openlie haue preached to the contrarie. And by this meanes they should

1. Pet. 3. 15

Order fit for papistes

The fruites of time seruing hipocrites.

They wyl dissemble & poynt with Leontius.

be

be easily tryed out. and those that are not sound nor yet meete, driue them out of the Churche, and make them woodcarriers, and water bearers in the common weale, as Iosua did the Gibeonites, teaching by their example, other to beware to dissemble in their professiõ, although in deede we know no mans hart, yet let vs vse that means holy scriptures geueth vs to trie the spirits, whether they be of god or no? For we may easily perceaue what daunger it is to haue such dissemblers, & also dumbe Idols, I meane those pastors which the Prophete Zacharie calleth Idol shepheardes, that haue mouthes & can not teache: feete & cannot goe to preache: eyes and cannot see the wickednes of the people, nor howe to reade the scriptures: handes that cannot minister nor distribute the Sacramentes aryght: therefore it vvas vvell saide of Bernarde: Successores omnes cupium esse, immetatores pauci. And if your L. vvould this do as I haue before saide, you should make them take heede to them selues, & to learning, to continue therein. For in so doing they shall saue them selues, & those that heare them. The seconde cause that mooned me, is, certaine bookes being abroade, which came from Louaine, bookes ful of scurrilitie & papistry vvõderfully enuying & slandering the godlie Bishops & Ministers of the Churche of God heere in Englande: and amongs all, they name mee in their booke, thinking thereby to discredite

Iosu. 9. 21.

1. Ioh. 4. 1.

Zac. 11. 17.

Ministers shoulde bee Preachers.

Bernard. sermo. 78.

1. Tim. 4. 16.

Seconde cause.

discredite the doctrine that vve teach. For this is the nature of all papistes, vvhen as they can not stay vs from preaching, neither yet deny the doctrine vve teach, thē vvill they alwaies reare up some false reportes and slaunders vppon the preachers, or else if these monstrous papists, doo know or see, any old crimes or vices, which haue bene in them before (vvhich now is mortified & dead in them) they vvil rake it vp out of the filthie enuious donghill of their romish harts, like vnto railing Simeis, vvhich cōming out of Sauls house of Rome, against the godlie Dauids, that go in the Lordes busines, they cast out stones to stone godlie Stephens, they curse them that goe in the Lords iourney, they cal them murtherers that vvarre in the Lords battaile, they call thē vngodlie, that liue and preach vertuouslie, but notwithstāding al their false & wicked reports we must learn with Dauid to possesse our soules vvith patience, for that it is done for our better triall & comfort. As Christ saide: Blessed are ye vvhen men reuile you, & speake al manner euill against you for my sake, reioyce and be glad, for great is your reward in heauen: for so did they to the Prophetes vvhich vvere before you: for the seruaunt is not greater than his Maister. Did not alvvaies the enemies of GOD raise vp suche rumours vppon Christe, and his Apostles? to that onelie ende, to dravve the people from beleeuing or crediting them, and thereby

2. Sam. 16. 5. 6. 7.

Math. 15. 3

thereby to discredite their heauenlie doctrine that they taught, by the wil of God. They made as thoough they had bene careful for godlie men to enter into the Churche, but they meant nothing lesse: for, they passed not howe wickedlie any liued against Gods commaundementes, so that theirs were obserued & kept. So likewise, our papistes of Louane, the Pharisees schollers, they seeme in all their bookes to be very carefull for Churchmen (as they tearm them) whē as in verie deede, they passe not what they are in life, so they continue with them in their filthie religion. Doo not we see at this daie, that manie of them, which now are cōuerted to the Gospell, are reproued by our papistes & Louanists, of some vices & faultes that haue bene done by them in their papistrie and blindnesse, & all for to slander the doctrine and religion withal, which during the time they were papistes, they were coũted no faults, but vertues? Do not we see, that if any of them keepe whores & harlots, it is coũted no faulte nor sinne among them, but as one that liueth chaste & wel: if once he forsake them, & take a lawfull wife, doe they not crie out of him and saie he is a fleshlie man, a carnall man, & one that is vnchaste, and nowe he can not serue God, because he hath brokē the yoake of chastitie, & liueth in the flesh? The marke then that they shoote at right Reuerende Father, is not our life, but our doctrine and religion, that they

Mat. 15.3

eiyu

may discredite it, to draw the simple people frõ beleuing it. Alas with what faces can these papistical Phariſes thus write againſt vs, concerning our liues, & what men we were. Can they ſee litle motes in our eies, & cannot perceiue the great beams in their owne, & yet not in the meaneſt onlie, but in their chiefeſt heades? yea, euen in thoſe heades, that they call, Lord of Lordes, king of kings, God of gods, their holy father the Pope, as they cal him, which cannot erre, nor yet ſin, as they affirme. In ſtede of many, I wil recite a few of them, that by thoſe the reſidue may be perceiued: for they are all herings of one barrel. I praie you what was Pope Boniface? was it for his holines, that it was written of him. Intrauit vt Vulpis: regnauit vt Lupus: mortuus eſt vt canis? He entred into the Popedom as a Foxe: he raigned as a wolfe: & died as a Dogge. Pope Joane, was she not an arrant whore? begotten with childe by one of hir cardinals, which theſe olde verſes beſides infinite mo teſtimonies witneſſe. Penes portũ Petri Pauli peperit Papa pater patriæ, paruulũ puerũ. What was Pope Iohn the. 12? not a moſt vile damnable man, did not he keepe Rainerath, his mans wife? did not he keepe one Stephana, & hir ſiſter? which had bene his fathers cõcubins before? did not he kepe one Anna a widow, & hir daughter? he ſpared (ſaith the ſtories, neither high nor low, olde nor yong, poore nor ritch, faire nor foule: ſo that no

Mat. 7. 3. Turpe eſt doctori, cum culpa redarguit ipſum.

Pope Bonifacius.

A whore Pope.

Pope Iohn. 12

woman

vvomen durſt come vnto Rome on pilgrimage in his time: he ſpared no place, but vvould vſe his filthie vvhordome, vppon their holie aulters: he vvoulde geue to his vvhores, benefices, golden chalices & croſſes, he would daunce, leape, dice, carde, ſvveare, fight, runne abroade in the night breaking vp doores and vvindovves, and burne mens houſes, one of his Cardinals he gelded, hee put out anothers eies, which was his godfather, he cut of ones hãd, of another a tõgue, of others a finger, a noſe & an eare, in his dice playing he vvoulde cal vpon euil ſpirites, & drinke to the Diuel: being thus Pope, and an vnholie father, nine yeares, and three monethes, and fiue daies, vvas ſtriken of the Diuel (as they ſaie) as hee vvas a bed vvith another mans vvife, & ſo died vvithin eight daies after moſt miſerablie. So of this fathers godlie life, came that prouerbe vp, (as merie as Pope Iohn.) VVhat vvas Pope Sergius? not a man vvithout al vertue & learning kepte not he a vvhore in the time of his Popedome, called Morozia? and had by her a baſtarde, vvhich vvas Pope long after him, called Pope Iohn the 11. This filthy tiraunt did many villanous actes. VVhat vvas Pope Marcellinus, not a great Idolater? vvas not Silueſter the ſeconde a great coniurer, and gaue him ſelfe bodie and ſoule to the Diuell, & by the Diuelles procurement vvas made Pope? vvas not Pope Liberius an Arrian heretique? vvas not Pope Leo

Pope Sergius.

Pope Marcellinus.

Pope Siluester.

Pope Liberius.

Pope Leo.

Leo

Leo likewise an Arrian? Pope Calestinus, was he not a Nestor an heretique? was not Pope Honorius, a Monothelite heretique? Pope Iohn the.22. was not he reproued as an heretique at Paris, concerning the soule of man? I praie you what was Pope Hildebrande? was hee not an aduouterer, a Church robber, a periured man, a murtherer, vvho poisoned sixe other Popes, his predicessours, to make himselfe roume to the holy seate? was he not a great sorcerer, & a reneger of the faith? was not Pope Vrbanus a tyrannus murtherer? that tooke fiue of his Cardinals aliue, & put them into Sackes, & threw them into the Sea? I coulde speake of Pope Stephen, of his handling of Formosus, his predicessor, in cutting of his fingers and head, & threw his carkasse into Tiber, and of many others of them, but that I shoulde occupie and consume much inke & paper, about a sort of filthy liuers: therfore Pope Adrian the.4. was wont to saie, Succedimus, non Petro in passedo. sed romulo in parricidio. VVhat should I speake of their holy Cardinalles, are they not Ruffians, Tossepottes, whoremaisters, & buggerers with young boies, like vnto the Sodomites? all the world knoweth it. VVhat shoulde I saye of others theyr priestes, howe shamefullie they liued in their holie orders, vvere not a number of them theeues, periurers, murtherers, buggerers with boies

Pope Celestinus.
Pope Honorius.
Pope Iohn 22.
Pope Hildebrand.
Pope Vrbanus.
Pope Stephen.

mares

Mares, & sowpigs: some of them haue bene araigned at the barre for it in Exceter, and elsewhere, as the records can testifie: & some of thẽ were no small Chikennes in the Popes coube, what say you to those holy Fathers at the laste coũcel of Trydẽt, which were solemly gathered together, as they saide, to reforme matters of religion, & suppressing of vice, was not 2. of those holie fathers, taken at that time in whordome? the one was strikẽ downe with a club, the other taken with the manner, by the husband, & hãged by the neck out of a great Lucane window in the streat. What shoulde I saye not long agone of one in Wincheſter, a great D. of the papists, who would drink nothing but water thrise a weeke, who vnder the couller of virginitie, of wearing a shirt of heaire, and hanging his sworde at his beds feete, & mortifying his body with straightnes of life, kept 3. whores at once in his chãber, to serue him and his fellowes at neede, which whores were fetched out by certaine Iustices of peace. This is as true as men vse to eate meate vpon a board. To conclude & leaue troubling of your Lordshippes chast and godly eares, we will saie of their whole clergie, as some of their owne Doctours haue written: Venalitate Curiæ Romanæ inauiter preficiũtur, Lenones Coqui, Stabularij equorum, & pueri: Though the briberie of the Courte of Roome, Bawdes, Cookes, Hostlers, Horsekeepers, and chil-

,boorde.

ureum ſpe
ulũ in An-
tlogia.

children are placed in offices, to gouerne the Church. Thus I haue, rather geuen an inkeling hereof, then opened the particular secrete of the matter, for as Saint Bernard saith: *Quæ in occulto fiunt ab Episcopis, turpe est vel dicere:* The thirde cause is, for that of late one John Blackeal, borne in Excester, did open penance at Paules Crosse. And then and there, before all the congregation openlie (for that I detected his horrible vices, and manifested them to certaine of my friendes, to the ende he might the better be reclaimed from his lewde and vvanton life, and so to satisfie the vvhole congregation vvith open repentaunce, craving their praiers vnto God for him) cried and breathing out against me, many foule and slaunderous reportes to the great griefe of the godly, and ioye of the vvicked Papists. But hereby easily appeareth the nature of the vvicked and malicious. For vvhen any cõuersion is made (through Gods spirite) by anie sinner, they vvill enuie and vse railing vvordes against that conuert, as the vvicked Scribes & Pharisees did. And vvil speake euil of them, beecause (saith Peter) they runne not vvith them vnto the same excesse of Riote: therefore speake they euill of you. If I had bene altogether as vvicked, as he declared openlie: yet he and all other enuious men, ought not to haue sorrovved, but enioyed, not to haue enuied: but loued Gods

Bernard ad Clerum, in sino Rhe.

The thirde cause.

The vi of August. Anno. 1571

1. Cor. 5.

Luk. 15. 1. Mat. 9. 11.

1. Pet. 4. 4

Luk. 15. 10

good

good, working in mee, with the Aungels of heauen. This wicked man will not light a candle to seeke a sinner: but will rather bring a firebrand to consume his brother, with his flaming wordes: but as Dauid saieth, whote burning coales shall consume that same tongue, that will be the portion for euer, for all such lyers and slaunderers. A slaunderer is worse then a Rauen, who eateth men being deadde: but a wicked slaunderer, eateth men being aliue. But let vs examine reuerende Father, howe this lewde man followeth the counsell of Salomon, that sayth: despise not a man that turneth away from sinne, nor cast him in the teeth vvithall: but remēber that we are all worthy blame: the lyke doctrine Paule teacheth. Brethren if a man be fallen by occasion into any faulte, yee vvhich are spirituall, restore such one with the spirite of meekenesse, considering thy selfe least thou be tempted also. The Lorde sayth by his prophete, that he vvill not remember, nor make mention of the former life of a sinner, after his conuersion. But this enuious and slaunderous man, will haue in remembraunce things paste, & make mention of that was neuer spoken, nor sayd, to the great infamy of the Gospel, because I am called (although vnvvorthie) to be a preacher therof, vpō vvhich reports & manifest slaūders spokē, the Queenes maiesties cōmissioners immedi-

Psal. 114 10. 11

Eccle. 8. 5

Galat. 6. 1

Ettl. 18, 21

immediatlie ſent for mee to come before them, and vpon mine appearance (he then being in the Marshalſee a priſoner) found ſuch ſubtile and craftie meanes, that he ſtoale awaye from his keeper: knowing well in his conſcience, that he (for the moſt parte) falſlie accuſed mee, & wickedlie ſlaundered me. So that I coulde not haue him face to face, before the Commiſſioners to trye vvhether it vvere all true he ſpake at the Croſſe: thus hee ranne avvaye and lefte the infamie to mee, behinde him. So nowe I muſt referre my cauſe to God, who ſhall call vs both to accoumptes one day, from whome, there ſhall be no running, nor ſcaping away. This Blackall (reuerende Father) did open penaunce at Paules Croſſe, for that he had at that preſent, fowre wiues aliue. And alſo, for that he thruſt him ſelfe into the miniſterie, for the ſpace of .xij. yeares, and yet vvas neuer lavvfullie called, nor made by any Bishoppe accordinglie. Fowre daies after his penaunce at the Croſſe, he vvas ſet in the Pillorie in Cheapeſide, vvith papers on his heade, for taking the Bishop of Canterburies ſeale from one VVriting, and ſet it to a counterfayte commiſſion, vvherewith he polled and pylled great ſomes of money from the poore ſimple Miniſters, that dvvelled in the countrey: he is one that choppeth and chaungeth benefices, paſſing little vvhat meanes or vvayes

Blackeall hath fowre wiues a liue at once.

Blackeall is a pillorye knight.

Blackeall vſeth ſcales to counterfaite Commiſſions.

Blackeal is a chopper of benefices.

Hee is a ra-ker for mēs money.

He maie practise, so that he maie haue and gette money from any man. He hath and doth runne from countreie to countreie, from tovvne, to tovvne, leading about vvith him naughtie women, as in Glocester shiere, he led a naughtie strūpet about the coūtrey, called Greene Aprō.

Hee is a cō-mon caryer about of whores and harlots.

Also he altereth his name whereſoeuer he com-meth. Sometime he is called Blackcall (for that is his right name) ſometime Barthall, ſometime Dorrell, ſometime Barkeley, ſometime Baker, ſometime one name, ſometime another. This is that man (Reuerende Father) that hath Lyn-kes eyes, to ſee mootes in his brothers eye: but can not ſee great beames in his owne.

Hee is aſha-med of his owne name.

Math. 3.7.

He looketh to his brothers ſinnes that are paſte: but not his ovvne that are preſent and eminent to all mennes eyes. He caſteth that ende of the vvallet behinde him, but other that come after him, can and vvill ſee it truelie: and reprooue it godlie, and christianlie: and not enuiouſlie.

Bernard. in ſerm. 4.

For this enuie, as Bernarde ſayth, is a bablingeuill, a ſecrete poiſon, a hidden peſtilence, the vvorkes of crafte, the mother of diſſimulation, the beginning of vices, a deuouring canker of holineſſe, the blinder of hartes: making diſeaſes of remedies, and griefes of medicine. But I vvill leaue them nowe to the Lord, deſiring him to conuert him, that he maie amende his naughtie life, and turne to the Lorde with faith and true repentaunce, and make his members to

ſerue

ſerue God, in righteouſneſſe and true holineſſe, all the dayes of his life. This made mee (Reuerende Father) according to the talent vvhich God hath geuen mee, ſo in theſe euill dayes and times to applie my labour, that all men (notvvithſtanding their filthie bookes, and rayling vvoordes maye throughlie ſee and perceyue vvhat I am and haue bene, ſince I was called into the miniſterie, thereby to ſatisfie a number of fickle heads, and vnſtable people, vvhich knowe mee not in perſonne: yet by this meanes, I ſhal ſeeme to be preſent to them, vvhen they ſhall reade this my little treatiſe of my faith, for as Saint Hierome ſayth: Letters and Epiſtles make men preſent, yet being abſent, not doubting but that little, vvith vvhich God hath endued mee by his free mercie, may ſhine through the clovvdes and miſtee of errours, vvhich the Prince of darckeneſſe hath blowne abroade.

And for that I vvas one of the firſt Miniſters that euer your Lordshippe laid handes on, and alſo for that GOD hath made you one of good vvill, deſirous, and of auctoritie, able to defende the profeſſion of a chriſtian man: I vvoulde not but chooſe your Lordshippe, vnder vvhoſe name, my little labour ſhould appeare both for a teſtimony vnto all men, that you are one in vvhome the godlie do reioyce, and a prouocation vnto others to go forvvard in al godlineſſe and the building vp of Gods Churche, vvhich he

hath purchaſed to him ſelfe, to be a ſpirituall & holie prieſthood, to offer vp ſpirituall ſacrifices,
1.Pete.2,5 *acceptable to God, by his precious death & paſ-*
Rom.12,1. *ſion. Humbly beſeeching your honor to take this my ſmall talent in the beſt parte, not looking in this vvorke of mine, for the pleaſaunt ſpeache of* Iſocrates: *nor the high ſtile of* Demoſthenes *nor yet the excellent dignitie of* Plato, *nor the reuerende maieſtie of* Thucidides: *but a bare and homelie ſtile, accept my good meaning, yet vvhich tendeth to Gods glorie, and aduaunce-ment of his kingdome. VVho proſper & main-taine your Lordeship in his feare, knovvledge and vviſdome, long to continue, enritching you vvith all good bleſſinges, and gouerne you by the holie ſpirite, in all your actions and doings, to the maintainaunce of his glorye, and comfort of his poore afflicted and vvarring Churche, vntill he ſhall call you to come vnto him ſelfe, there to continue in his glorious kingdome, for euer, and euer. Amen.*

Your Lordshippes to vſe in the Lorde,
Iohn Northbrooke, preacher.

¶ Auguſt. ad Marcellinum Epiſt. 7.

Ego proinde fateor me eorum numero eſse conari:
Qui proficiendo ſcribunt: & ſcribendo proficiunt.

TO THE CHRISTIAN AND GENTLE READER.

I Am not ignorant (gentle Reader) howe daungerous an enterprise it is, in this our age, eyther to write, or diuulgate any worke abroade: considering the furiousnesse of certayne snuffing detractours in the worlde, and byting zoilus personnes at home, would make one lyke Auguſtines counſayle, that ſayeth, Tutior eſt dicentis, quam docentis conditio. Worſe ſake is the condition of the learner, then of the teacher. For it is no marueyle, ſith that pernicious and hurtfull ſtepdame (of Vertue) Diſdaine, & Enuie, continually putteth in her foote, to hinder and let euerie honeſt enterprise. Howe harde a thing it is, and what great impedimentes and lettes there are to enterprise any acte, not onelye daylye experience ſufficientlye declareth: but alſo that Prouerbe confyrmeth it, whiche ſayeth, that all thinges are hearde whiche are fayre and excellent. For aſſuredlie there is no condicion without his enemie: no calling without ſome temptation, no eſtate ſure and cleare. Therefore, the eſtate of man ſo muche the more is to bee lamented, howe much the leſſe it is regarded, would make a godlye harte to muſe much and oftentymes, howe hee might bee a fruictefull and painefull labourer in Goddes Vineyarde. Auguſtin. I.Cor.4.10 II.12.13. Wiſd.2.24. Ro.16.17. I.Cor.4.18 2.Cor.10.2 Galat.1.7. 2.Cor.2.11 Eccle.2.1.

Therefore whatſoeuer the wicked ſhall ſaye of mee, I wyll ſaye with DAVID, Detrahebant mihi, ego autem orabam: For my friendſhippe, they were mine enemies, but I gaue my ſelfe vnto prayer. After I had ended this my booke, it happened by Goddes prouidence (Gentle Reader) that in a Lecture of mine, at Redclyfe in Briſtoll, I Pſa.109.4.

had occasion geuen mee by the texte, whiche was taken out of the .xxxi. Psalme (where Dauid dyd commende his spirite into the handes of God) to proue that all the soules of the righteous, that dyed before Christes comming in the flesshe, were in heauen, and not in Purgatorie, Lymbo, or Hell. That Christes soule shoulde not neede to goe downe thither to fetch
Luk.23.46 them out. And also declared that Christe vsed the lyke wordes vppon the Crosse, by whiche is declared that his soule departing from his bodye, went straycht into heauen, and not into hell, the place of the dampned: But that the effycacie, vertue, and power of his death and passion, dyd pearce through and into the verye hell it selfe, by his deuine power and Godheadde: that all the dampned soules felt
Hebr.2.14. theyr full paine, and iuste dampnation for theyr in-
15. fidelytie: And Sathan him selfe felt all the power,
1.Cor.15. and strength of his tyrannie, and darckenesse, was
25. weakened, vanquished, and fallen to ruine and vt-
Colo.1.13. ter decaye, &c. And that the soules of all them that
14. dyed in the fayth of Christe (being in heauen) felt
John.5.24. the fulnesse of theyr redemption: howe it was nowe
25. fullie perfected and ended for them, &c. This being
Reue.14.13 by mee taught, it was noysed abroade in the peoples
Joh.19.30. eares, (and that by no meane men) that I had denied an article of the Creede, and that I was an open heretique, and such a one as was not worthy of life, but cruell death.

When those reportes and false rumours came vnto mine eares, I besought GOD to strengthen mee in his fayth, and geue mee patience, knowing well, that after the waye (whiche they call heresie) so worshippe I, and teache the God of my Fathers,
Act .24. beleeuing all thinges which are wrytten in the lawe
14. and the Prophetes, I also considered with my selfe, what wyll this people saye, and report, when as they shall happen to reade my booke, wherein this article of Christes descention into hell, is handled, that thus

begyn

begynne to condempne and iudge mee, before they haue knowne or hearde the trueth opened: vppon the occasion whereof, I cleane altered my former Preface to the Reader, that I had made before, and made this as an Apologie or defence thereof, against such as will, or shall carpe against it. Wherefore, I beseeche thee friendly Reader to lende mee thy eares, to heare mee, thy eyes to see mee, thy tongue to reade mee, thy mynde to iudge mee with an vprypght iudgement, according to the trueth of Gods worde, which as Dauid sayeth, is a Lanterne vnto our feete, and a lyght vnto our pathes, that is it that geueth wisedome vnto the simple, it is that, that geueth lyght vnto the eyes, by it the seruaunt of GOD is made circumspect, our Sauior Christ willeth vs to search the Scriptures, for those are they that beare witnesse of him. For, the minde must be taught, and instructed of the will of God, by the worde, lyke as the eyes are taught and instructed by outward thinges. For as Augustine sayth, ritubat fidas, si diuinarum scripturarum vacillat authoritas, If the auctho*itie of holy Scriptures wauer, then doth fayth stumble.

Psal. 119. 105, Psa. 19. 7. 8. 9. 10. 11. Mat. 10. 21. John. 5. 39 Acts. 17. 11

August. de doctr. christ. lib. 1. cha. 37

I will now according to my small skyll, saye of this matter, somewhat more largelye, then I haue sayde alreadie in my booke: whether sufficient, or insufficient, I shall praye thee to stande an indifferent iudge. To thee it is Dedicated, and for thy sake it is wrytten. Here must I say vnto thee, euen as Saint Hierome sometyme sayde to his Reader in lyke case. Quæso lector, vt menior Tribunalis domini, & de iudicio tuo, te intelligent iudicandum, nec mihi, nec aduersario meo faueas: neue personas loquentium, sed causam consideres. That is, I beseeche thee, good Reader, that remembring the iudgement seate of the Lorde, and vnderstanding, that as thou iudgest, so shalt thou bee iudged, thou fauour neyther mee, nor mine aduersarye. And thou regarde not the persons, but the cause onely.

Hiero. adue. error Iohn. Hierosolymitani.

First, thou shalt vnderstand, gentle Reader, that this Article of Christes ascending into hell, is not readde as Rofinus sayeth, in the Romaine Creede, nor yet in the Nicen Creede, the East Churche had it not, the Counsayle of Ephesus, and Constanti. left it out. For, we maye reade by the wrytinges of the olde Fathers, that that parte which is readde in the Creede, was not in olde tyme so muche vsed in the Churches (yet I do confesse it is a necessarie Article, mete to haue a place in the Creede, as a thing that containeth a verie profitable misterie of a waighty matter.) Saint Cipryan vnto this sayeth. sciendum sane est, quod in Ecclesia Romana, simbolo non habetur additum, descendit ad inferna, sed neque in Orientis ecclesijs habetur hic sermo. Knowe ye for certaintie, that the Churche of Rome hath not added this in the Creede, he descended into hell: No, neither yet the East Church hath added this kinde of speach, (in the Creede.) Unto this Erasmus fully agreeth, saying: Atque adeo quum simbolum Nicenæ, sine Constantinopolitanæ sinodi, nihil aliud sit, quam huius simboli explanatio, ne illic quidem quicquã est, q[uo]d huic particulæ respondeat. Ipsa denique inconcinnitas arguit ab alio quopiam intertextum emblema. That is, Moreouer, although the Simbole, or Creede, of the Sinode holden at Nice, or the Sinode holden at Constantinople, is none other thyng, then a declaration of the Simbole, or Creede (called the Apostles Creede:) yet there is not so muche as any thyng that is correspondent to this particle. Finallie, the verie inconcinnitie, and vnhansome ioyning, or hanging togeather of the speache and oration, is an euident argumente that this parcell, or particle (hee descended into hell) was put in among the other Articles, by some other man. (As is supposed by Thomas of Aquine) and immediatelie after, hee sheweth the cause, why the auncient Fathers put not this Article into the Creede, (hee descended into hell.) Quia vetustissimi patres mag-

Ciprian. in simbo. expositio.

Erasmus in simbolũ catechisis. 4

V

na

na Religione cauebant, ne quid asseuerarẽt dumtaxat in symbolo, quod non esset euidenter expressum in sacris literis vtriusque testamenti: tales sunt articuli omnes, hoc vno excepto: That is, because the Fathers of auncient tyme, with great religion, tooke heede and were ware that they woulde not affyrme any thing, namelie in the Creede whiche was not expressed in the Scriptures of both Testamentes. Suche manner Articles are all the other, onely this one (hee descended into hell) excepted: thus farre Erasmus. saint Augustine in his booke de fide & symbolo, expounding the Creede of the Apostles, comming to the Artycle of Christes sufferinges, declareth of his patience and humilitie in sufferynge death, euen the death of the Crosse, to take awaye the horrour of death from vs, and that hee was crucified and buryed, vnder Pontius Pilate, adding Pilates name for the certaintie of the tyme, and that hee laye in a graue, and before that in the woombe of his Mother, in which graue and belly, neuer none laye before nor after. &c. But of this Artricle of Christes descention into hell, hee neuer speaketh worde of it, nor yet receyteth it, for if it had beene an Artricle put in the Creede at fyrste, woulde Saincte Augustine haue lefte it out thinke you, or at leaste neuer to haue spoken worde of it in this place, hauing suche occasion and oportunitye as hee had in intreating of the beleefe: I can neuer beleeue that: for of all the olde wryters, hee was moste precise, and vigilaunt in suche poyntes of Religion that touched fayth. So that it must euidentlye appeare, that it was put in by some after commers, as Erasmus before hath sayde. Whereby we may vnderstand, the care of the Godlye ones then that woulde not put forth or affirme any thing, whiche coulde not bee prooued by the Scriptures. So Hierome sayeth. Omne quod loquimur, debemus affirmare de scripturis sanctis: Whatsoeuer wee affirme, wee must proue it by the holye

In eodem loco.

August. de fide & simb. cap. 5.

Philip. 2. 8.

Hieron in psal. 98.

holy Scriptures. For Augustine sayeth: Sine scripturarum autoritate nihil definiendum est. Nothing is to be determined, or affyrmed, without the auctority of the holy Scriptures. And likewise S. Paul sayth. Nowe is the righteousnesse of God made manifest without the law, having witnesse of the law, & of the Prophets. Wherby it is gathered that al truth and righteousnesse of Gods religion, and our fayth in the redemption of his sonne, must haue the wytnesse of the lawe and the Prophetes, that is to saye, the holy scriptures wyl euer acknowledge & alow it. And whereto it geueth no witnesse, that is alwayes false and erronious. For as Saint Hieronme sayeth, Hoc quia ex sacris literis authoritatem non habet, eadem facilitate refellitur, qua probatur: Seing this sayeth hee, speaking against those Fathers, that dyd affyrme that that Zacharie which Christe spake of, being the sonne of Barachie, was John Baptistes father, hath no auctoritie out of the Scriptures, it mayt be as easilye denyed, as affyrmed. Therefore I saye, search the holy Scriptures, as they of Berea dyd, as concerning this matter in question, and yet thou shalte neuer bee able to fynde there, that euer Christ our Saviour, in body or soule, descended into hell after his death, to the place of the dampned, or into any Limbo. Onely thou shalt fynde there, that hee dyed, and rose agayne the thyrde daye. &c. Some wyll here replye and saye. What syr you say not trulye? Are there not Scriptures sufficient to proue, he descended into hell? although there are sundry places, yet there are fowre principall places, as in the Psalmes, in Zacharie, in the Actes of the Apostles, and in Saincte Peters Epistle? I praye you saye they, is it not wrytten in the Psalmes thus? Non derelinques animam meam in inferno. I doo graunt it is so written, but it followeth not hereby to proue that his soule, or that Christes soule shoulde goe vnto hell, the place of the dampned, for soule in this place,

August. in epist. 157.

Rom. 3. 21.

Hieron. in Math. 23.

John. 5. 39.
Act. 17. 11.

Psal. 16. 10.
Zach 9. 11.
Acte. 2. 31.
1. Pet. 3. 19.

place, doeth not signifye the soule of Christe, but it signifyeth the bodye, or person of Christ, and by hell hee vnderstandeth, not the place of the damned, but the graue or Sepulchre, and therefore Stephanus translation hath, Non relinques corpus meum in sepulchro, Thou shalte not leaue my body or person in the graue, So hath the Tigurian translation also. For this Hebrewe worde, Nepesch signifyeth a bodye, or person, as you may reade in Leuiticus, & in Numeri. Leui. 21. 1. 11. Num. 9. 10.

Also for this worde, soule, in that place and many others, taken for the whole naturall man: for wee reade in Genesis, that all the soules that came with Jacob into Egipte, whiche came out of his loynes, were in the whole three score and sixe soules, that is, three score and syxe persones or bodyes. And in the Actes it is sayde. There were added to the Church, by Peters Sermon, about three thousande soules, that is, three thousande persons. And so Peter vseth the same when hee sayeth. Wherein fewe, that is, eyght soules were saued in the water, that is, eyght persons or bodies. Saint Paul also vseth that worde saying, Let euerye soule be subiecte vnto the hygher powers. &c. That is, let euery body or person be subiect. &c By this you maye soone perceyue what Dauid meaneth by this worde, soule, that it should not lye in the graue for euer, but shoulde ryse vp againe. So Job sayeth, in matter one, although in other wordes, where hee sayeth. Though after my skinne, wormes destroye this my bodye, yet I shall see God in my flesh. As for this worde, hell, it is taken in dyuers signifycations in the scriptures, as you may see in my booke, where I doe entreate of this article: but in this place it signifyeth not the place of the damned, but the graue wherein he was buryed. So lykewise S. Cipriandoth expounde that worde hell, saying, Vis tamen verbi eadem videtur esse in eo quod sepultus dicitur, That is, howbeit, there seemeth to be the same strength of the worde (hell) in that hee is sayde to haue bene buryed. Gen. 46. 26. Acte. 2. 41. 2. Pet. 3. 20 Rom. 13. 1. Job. 19. 26. Cipr. in Symbo.

As

Zacha.9.11 As for the place of Zacherie, where hee sayeth Thou also shalte bee saued through the blood of thy couenaunt: I haue loosed thy prisoners out of the pitte wherein is no water, seemeth lyttle or nothyng at all, for the proofe of Christes descention into hell. For the Prophetes meaning is in that place, that GOD saueth his Churche by the blood of Christe, wherefore the bloodde of the Sacrifices was a figure, and is heere called the couenaunt of

Gen.17.9 the Churche, which hee dyd make with Abraham, promising vnto him that all Nations shoulde bee blessed in his seede, which is our Sauiour Christe. And so Zacharie compareth the Babilonicall ouerthrowe, (wherein the people was oppressed) to a drie pitte. So that hee vnderstandeth by the prisoners, (not any soules in hell,) but the children & seruaunts of God, whiche were and are captiues vnder Sathan the Deuill, mans enemie: who was prefigured before, by the cruell tyraunt Pharao, and by the King of Babilon: And by the waterlesse pit, hee vnderstandeth the gulfe of all miseries and calamities, whence it is impossible for man to come out by any meanes: without the helping hande, and outstretched arme of Gods almightye power. And that you shall not thinke this to be of mine owne exposition, I will shew you what S. Augustin sayth vpon this place:

August.de ciuit.dei. lib.18. Cap.35. Alio loco ad ipsum Christū in spiritu prophetiæ loquens, de remissione peccatorum per eius sanguinem: Tu quoque inquit, in sanguine testamenti tui emisisti vinctos tuos de lacu in quo non est aqua. Quid per hunc locum velit intellegi, possunt diuersa sentiri: eriam secundum rectam fidem. Mihi autem videtur non eo significari melius, nisi humanæ miseriæ siccam profundi ditatem quodammodo, & sterilem, vbi non sunt flumina iustitiæ, sed iniquitatis lutum. De hoc quippe lacu in psalmo dicitur, & eduxit me de lacu miseriæ, & de luto limi, that is to saye: And in another place, speaking of the spyrite of prophesie

prophesie vnto Christe him selfe, touching the remis-
sion of sinnes through his blood: Thou also sayeth
hee, hast through the blood of thy Testament, let the
prisoners out of the pitte where no water is: what
hee wyll haue to bee vnderstanded by this lake, or
pitte, men maye iudge many wayes, and that after
the right faith. But I thinke that nothing can better
be vnderstanded by it, than the drye, and as it were
the barren profunditie of the deepenesse of mannes
myserie, where the streames of righteousnesse are
not, but the mudde of iniquitie. And of this pitte it
is spoken in the Psalme: And hee hath sayeth hee,
brought mee out of the pitte of myserie, and out
of the myre and claye. Hytherto Augustine. Thus
you maye easilye perceyue that this saying of the
Prophete nothing appertayneth vnto the deadde,
which are alreadie deliuered from those miseries that
are signified by the waterlesse pit: but vnto the liuing.
For he sayeth dyrectly after. Turne you to the strong
holde, ye prysoners of hope. Which wordes can not
bee applyed to the deadde, but to the lyuing onelye.
For the Prophete byddeth them to turne into the
holye Land, where the Citie and Temple are, where
God wyll defende them. Saint Hierome therefore
sayeth, to all them that doo hange vppon bare wordes
of the Scriptures: Nec putemus in verbis scrip-
turarum esse Euangelium, sed in sensu: non in super-
ficie, sed in medulla, non in sermonum folijs, sed in
radicie rationis. That is, Neyther let vs thinke
that the Gospell consysteth in the wordes of the
Scriptures, but in the meaning, not in the barke, but
in the pyth, not in the leaues of wordes, but in the
roote of the meaning. Peter confyrmeth this, say-
ing, So that ye fyrst knowe this, that no prophesie
in the Scripture is of any priuate interpretation.
Thus much as concerning the place of the Prophet
Zacharie.

Psal. 59.2.

Zacha 9.12

Hiero. in Epist. ad Gal. Cap. 1.

1. Pet. 1.23

As for the place in the Actes of the Apostles,
what is sayde aboue, vpon the Psalme in ye suffice.

Acts. 2. 30.

for

for that that was spoken by Dauid in the Psalme, was propheticallye spoken of Christe, not that his soule shoulde goe and preache, or bring out any soule from hell, that was nothing the Prophetes meaning. But he prophesied there, onelye of the death and resurrection of Christ. For so doth S. Peter open and expounde it, saying. Therefore seeing he
Acte. 2. 30. was a Prophete, and knewe that God had sworne with an oathe to him, that of the fruite of his loynes, hee woulde rayse by Christe, concerning the flesh, to
31. sytt vppon his Throane. Hee knowing this before, spake of the resurrection of Christe, that his soule (that his persoune or bodye) shoulde not bee lefte in graue, neyther his flesh shoulde see corruption. Here
32. note, that where in one place he calleth it by the name of the soule, or bodye, immediatlye, he nameth it flesh. Thus you maye see howe one Scripture openeth another. So Hierome sayeth, Moris scriptu-
Hieron. in Esai. chap. 9. ram obscuris, manifesta subnectere, that is, It is
Augu. in lib. 83. questio. quest. 64. the order of the scriptures, after harde things to ioyne other thinges that be plaine. Saint Augustine also sayeth, solet circumstantia scripturarū illuminare sententiā. The circumstaunces of the Scriptures is woont to geue lyght, and to open the meanyng.
Theod. Bez. in Acts. 2. Maister Theodorus Beza, translateth that verse, Non derelinques animam meam in inferno, thus, non relinques cadauer meum in sepulchro, For as he sayth, Neque enim Petrus hic disputat de animi immortalitate, sed de corporis resurrectione, eaq; eiusmodi vt nulla præcesserit corruptio. Peter, sayth he, doth not here in this place, dispute of the immortalitie of the soule, but of the resurrection of Christes bodye, in suche maner that no corruption coulde, or shoulde, corrupte it. Againe he sayeth, Dico igitur
In eodem loco. nunquam prætermissuros fuisse Euangelistas istiusmodi historiam descensus animæ Christi ad inferos, & arbitror (quod cum veterum pace dictum sit) somnia esse quacunque de hac re apud illos commemo-

rantur

rantur, that is: Therefore I saye, that the Euangelists would neuer haue ouerpassed, or let slippe with silence, such an historie of the descending of Christ into hell, if it had beene so, and I iudge and saye, by the leaue of the auncient Fathers, whatsoeuer of this matter they haue written, or remembred amongste them, to bee but dreames and phantasies. &c. Therefore Sainte Augustine geueth this counsayle, Nemo de christo credat, nisi quod de se credi voluit christus. That is: Let no man beleeue more of Christe, then Christe hath wylled thee to beleeue. And this bee spoken as sufficient for this present, vppon this place of the Actes. August. de tempore. serm. 145.

Nowe lastlye is that place of Sainte Peter, where hee sayeth that Christe was put to death concerning the flesh, but was quickened in the spyrite, by the whiche hee also went and preached vnto the spirites that were in prison. Herevpon they blowe vp the Trumpet, but yet staye a lyttle, thou must note Gentle Reader, that here is no mention made, Anima Christi, of the soule of Christe, but that hee went, tantum spiritu, onelye in his spyrite. For as Master Caluine sayth, Sunt autem hec longe diuersa, animam Christi venisse, & Christum predicasse spiritus suis potentia. These are, sayth hee, great differences, to saye that the soule of Christe to haue come: And to saye, Christ to haue preached by the power of his spirite. Nowe friendlye Reader, here is the difficulty in these two wordes, spiritus, & carcer, the spirite, and the prisonne. Understande that by this worde, Spirite, is not meant nor taken in this place, for the soule of Christe, but for the power of his Godhead. For it was not his soule that was able to quicken him selfe, but the spyrite of God quickened him, that is his Godlye and diuine power, that quickeneth his humanitie. Paule openeth this verye plainelye to the Corinthians, saying: Christ was crucifyed concerning his infyrmities, yet lyueth hee through the power 1. Pet. 3. 18. 19. Erasmus is verie corrupte vppon this place, but it seemeth that he well vnderstandeth it not, for hee sayeth in the margent, it is locus durus. Calui. in cō. 1. Peter. 3. 2. Cor. 13. 4.

power of GOD.&c. Where Peter nameth it the spyrite. Paule calleth it the power of God. And hee calleth it the operation of God whiche rayled and quickened him from the deadde. And to the Colos. 2.12 Romaines hee sheweth that the vertue of the spyrite was not onelye shewed in the personne of Christe, but is shewed also vppon vs all, saying, If the spyrite of hym that rayled vp Jesus from the deadde, Rom. 8.11. dwell in you, hee that rayled vp Christe from the dead, shall also quicken your mortall bodies, because that his spirite dwelleth in you. By these places wee maye vnderstande what Peter meant by the spirite, that is, Gods deuine power and might, and not the soule of Christ.

The Greke word signifyeth an high towre where watche is kept. Gen. 6.3.

Nowe in that Peter calleth it a prisonne, is not to bee taken heere, that hee vnderstandeth by it the place of hell for the dampned, but hee alludeth it to that place of Genesis, where it is sayde. Non permanebit spiritus meus in homine in æternum quia caro est. My spyrite shall not stryue with man, because hee is but flesshe. So that it is a common phrase of speache in the Scriptures, that Peter here vseth, for the Prophete Esaie hath the like. Isaia. 42.7. Vt aperires oculos cæcorum, & educeres de conclusione vinctum, de domo carceris sedentes in tenebris, That thou mayest open the eyes of the blynde, and bring out the prysoners from the pryson, and them that sytte in darkenesse, out of the prysonne house. And in another place hee sayeth, Isaia. 29.9. Vt dicetis his qui vincti sunt, exite, & his qui in tenebris, reuelamini. That thou mayst saye to the prisoners goo forth, and to them that are in the darkenesse shewe your selues. S. Paule in a manner vseth the lyke phrase, saying, Gal. 4.3.23 before fayth came, we were kept vnder the Lawe, and shut vp vnto the fayth, which shoulde after be reuealed. Our Sauiour Christ vseth it often, where it is Luke. 4.28. Isa. 61.1. swrytten. The spirite of the Lorde is vpon mee, because hee hath annointed mee, that I should preache the Gospell to the poore, hee hath sent mee, that

I shoulde heale the broken hearted, that I shoulde preache deliueraunce vnto the captiues, and recouering of the sight to the blynde: that I shoulde set at libertie them that are bruised. S. Peter himselfe in the fourth Chapter following, speaketh of this mater: but yet in other wordes, saying. For vnto this purpose was the Gospell preached also vnto the deadde, that they myght be condemned according to men in the flesh, but might lyue according to God in the spyrite, that is to saye, the Gospell was preached (not to the deadde bodies in the graues, nor to the soules in hell) but to them of tymes past, which nowe are deadde, to the intent that they might haue bene condemned, or dead vnto sinne in the flesh, and might haue lyued to God in the spirite, which two are the effect of the Gospell. 1.Pete.4.6.

And in his seconde Epistle, hee calleth them the worlde of the vngodlye, saying: Neyther hath spared the olde worlde, but saued Noe the eight person, a preacher of righteousnesse, and brought in the floodde vpon the worlde of the vngodlie. &c. 2.Pete.25.

So nowe we maye perceyue by the conference of those places, what Peter meaneth by the spyrites, that were in the prisonne of sinne and death. &c.

For Peters onelye purpose in this place is, to set forth the vniuersall preaching of repentance which was preached in the tymes of Noe: euen with the same open and vniuersall preaching, that was done in all the worlde, in the tyme of Christ the Sonne of GOD, after his resurrection from the dead. Mat.28.19 Mar.16.15 2.Pete.25.

For, the sonne of GOD dyd preache in the tyme of Noe, in the spyrite: that is, by his spyrituall preaching of repentaunce, dyd call the spirites that were in prison, that is, those wicked men that were shutte vp in the prison of wickednesse and sinne, and for their sinfulnesse are worthy of death, and hell. So sayth Titleman, Veniens ad illos incredulos homines, qui tunc in tenebrosa caligene errorum suorum iacebant demersi: veniens (inquam) spiritu, Franciscus Titlemanus Hesselensis in, 1. Pet. 3.

predicauit eis ad pœnitentiam reuerti, vt possent cum Noe saluari, inspirando prophetas & Noe, qui ex ore Domini populum à malis reuocare quærebant. That is, comming vnto those vnbeleeuing men, which then dyd lye drowned in the darknesse of these errors. Comming I saye, in spyrite, dyd preache to them to turne to repentaunce, that they myght be saued with Noe, inspyring the Prophets and Noe: dyd seeke to cal the people back from their euylnesse by the mouth of God. Also hee setteth
Rom. 2. 4. forth the mercifull goodnesse, and long sufferaunce,
2. Pet. 3. 15. in that hee called them to repentaunce by Noe, whyles the Arke was a preparing, by the space of a hundreth and twentie yeares, which lenitie, goodnesse, and long sufferaunce of God, they did despise, and neglect: for which the flood of Gods vengeance came vpon them that were disobedient, in the times of Noe.

The verie text it selfe plainly declareth that this exposition is true. For if wee marke the wordes of the text, as they lye in order, it wyll soone open Peters whole meaning. The wordes are these. But
1. Pet. 3. 18 29. was quickened in the spirite, by which he also went and preached vnto the spyrites that were in prison (then immediatlye followeth what those spyrites were) which sayth hee, were in tymes past disobedient, when once the long suffering of God aboade. Nowe hee sheweth when it was, in the dayes of
Gen. 6. 3. Noe. Then he declareth the tyme, & how long they were disobedient, whyle the Arke was preparing, sayth hee. Which latter wordes maketh it plaine. For he sayth, he preached in the spyrite, to the prysoners that were disobedient, whyle the Arke was a making. So that it appeareth that those prysoners were a lyue, at the making & preparing of the
2 Pet. 2. 5. Arke. And during all that time of. 120. yeeres,
Gene. 2. 20. Christ preached to them in his spirite, by Noe the
21. eyght person, a preacher of righteousnesse, to turne them from their sinnes & be saued. And because they would

would not in their lyfe tyme obey Gods worde, are
caſt now, after their life into iudgement of hell fire,
as we haue ſayde before. And by the ſame argumēt
Peter goeth about to moue the Iewes, by their
example, to bee obedient to Gods callyng, that cal- Mat.10.20
leth them by his ſpirite, through his preachers and
Miniſters, by his long ſufferance to repentaunce &
amendment of life, whiles they are here in the earth.
Otherwyſe for theyr diſobedience newe in their life
tyme, vnto the preachers and Miniſters, ſhalbe Luk.10.16.
dampned after this lyfe, as they are. Chriſte our Mat.10.40
Sauiour doeth teache this plainly, at whoſe mouth Joh.13.20.
Peter learned this, that now he hath taught in this
Epiſtle to the Iewes. When as hee ſpake of the
ende of the worlde, ſaying: as the dayes of Noe
were, ſo lykewiſe ſhall the comming of the ſonne
of man bee. For, they dyd eate and drinke, marrye,
and geuen in marryage, vnto the daye that Noe en- Math.24.
tred into the Arke. And knewe nothing tyll the 37.38.39.
flodde came and tooke them awaye, ſo alſo ſhall the 42.44.
comming of the Sonne of man bee. And then im- Luk.27.26.
mediately after, he geueth this commaundement to
them, ſaying: Wake therefore, for yee knowe not
what howre your mayſter wyll come. Therefore be
ye alſo ready, for in the houre that ye thinke not, wil Mark.13.
the Sonne of man come. Nowe we maye ſee, that 33.
all this is ſpoken to that ende, to moue vs by theyr
example to turne from our ſinnes, and wicked lyfe, 1.Cor.10.
and not to proue hereby, that the ſoules of any of the 11.
righteous before Chriſtes cōming were in hell, and
ſo Chriſtes ſoule muſt fetche thē out, which are but
the imaginations of men. For ſo ſayeth Eraſmus:
Talia multa & circa hanc adiecticiam particulam
quidam commenti ſunt, narrantes quos Chriſtus Eraſmus in
adduxerit, quos ibi reliquerit, quæ, quibus ad ſin- ſimbo.
gulos circulos ſit loquutus, &c. That is. Many
ſuche manner of thinges haue certaine men imagi-
ned alſo, about this particle, (hee deſcended into
hell) which we haue ſhewed to be an addition to the

Creede, telling what personnes Christe dyd bring from hell, and whome hee dyd leaue there styll, and what thinges, with what wordes hee dyd speake to euery one of the Circles. &c. Therefore he sayeth. Tibi satis est profiteri Christum, sic descendisse ad inferos, quemadmodum sentit scriptura. &c. It is sufficient for thee, (sayth hee) to professe that Christ did so descende to hell, as the scripture meaneth.

In eodem loco.

For we must vnderstande, Christ being from the beginning, head and gouernor of his Church, came in the dayes of Noe, not in body, which then he had not, but in spyrite, and preached by the mouth of Noe to the disobedient which woulde not then repent: and therefore nowe are reserued to the laste iudgement. For Paule sayth, Iesus Christ, yesterdaye and to daye, the same is also for euer: as if hee woulde saye, Christe was, and shalbe the foundation of his Churche for euer. Peter also sayeth. The prophete came not in olde tyme by the wyll of man: but holye men of God spake as they were moued by the spirite of God. Wherevpon I saye, as the sonne of God did preache in his spirite to them that were in prison (as Peter sayth) that is, to them that were then in the prisonne of their sinnes, that they should repent (as we haue before written) and so be saued. Euen so nowe, at this daye, hee is quickened in the spyrite, and by the same spyrite, continuallye doeth preache and teache by his Ministers, vnto the worldes ende, to those people, that are in the prisonne of synne, ignorannce, and disobedience to tourne them to the Lorde, that euerie one that beleeueth maye bee saued. This is the verie meaning of this place, therefore wee must not gather, or descant vppon bare wordes, and take them lyteralye as wee lyst: But wee must gather thereof the cause. For so sayeth Saint Hillarie. Intelligentia dictorum, ex causis est assumenda dicendi, quia non sermoni res, sed rei est sermo subiectus. That is.

Heb. 13.8.
Iohn. 8.58,
Ephe. 3.20. 21.22.
2. Cor. 3. 11
Reuel. 1.11
2. Pet. 1. 21
1. Pet 3. 19
Ioh. 15.26 cap. 16.7.8. 13.
Ioe. 2.12. 13.
Math. 3.5.
Lap. 28.19.
Mar. 16.25
Actes. 2.36. 37.38.39. 40.41.
Rom. 1. 16.
1. Cor. 18.
2. Cor. 3. 6.
Hilarius lib. 4. de Trinit.

tis. The meaning of wordes is to bee gathered, by the causes of the speaking, for the matter is not subiecte to the worde, but the worde to the matter. Erasmus sayeth that some came after, and seemed to gather out of the scriptures, some sentences, whereto they added some reasons. Non illas quidem adamantinas: But not those reasons (sayeth he) verily most strong: but such as are of no weight. And after that he hath recyted all the places that seeme to make for Christes soule to haue descended into into hell, the place of the dampned, hee concludeth saying. Virum horũ nihil est, quod cogat credere, Christi animam per se decendisse ad rartarum, siúe, vt illi loquuntur, ad Limbum. That is, theee is none of al those authorities of scriptures, ỳ may constraine any to beleeue, that the soule of Christ, went downe by him selfe personallye to hell, or as they call it. to Limbum. Hereunto agreeth one Pampolitanus, that sayth. In inferno igitur damnatorum pro peccato actuali, Christus non fuit, quia vt ipsa dicit, inter vos & nos chaos magnũ statutum est. &c. sicut enim cœlum Empyrium est locus gloriæ. Ita infernus est locus æternæ pœtę. sicut ergo damuatus non potest ascendere cœlum Empyrium: Ita nullus saluatus potest descendere in locum damnatorum: ergo neque Christus. That is to saye. In the hell of the dampned, for actuall sinne commytted, Christ was not, for because he saith: Betweene you and vs, there is a greate goulfe set. &c. For as the Emperyall heauen is a place of glorie: So hell is a place of certayne payne and punishment. Therefore as the dampned can not ascende into the Emperyll heauen: So none of the saued, can descende into the place of the dampned: therefore muche lesse Christe. By which testimonies it is playne, agreeable to the worde of God, that Christes soule after his death, neuer went downe to hell the place of the dampned, or into any Limbum: but it went

Erasmus in simbo.

In eodem loco.

Richard. Pãpolitanus in simbo.

Luk. 16. 26.

Wisd. 3. 10.
Deut. 33. 3.
Wisd. 3. 1. 2. 3. 4.
Rom. 8. 1.

directly into heauen, as he dyd commende it vppon the crosse.

The reason that mooueth men to iudge, that his soule went into hell, is, for that they supposed al the soules of the righteous, before Christes comming, went downe to hel. And of this grosse iudgement was S. Augustine, Origene, Hierome, Chrisostome, Gregorie, Folengius, &c. And therefore they affirmed that Christs soule did fetch out Adam & Eue, Abel, Seth, Noe, Abraham, Isaac, Iacob. &c. How farre wyde all they were, from the truth herein, it maye easily appeare by the sacred Scriptures. For there it is fullye expressed, that the Churche of Christ dyd begin from the creation of the worlde, & from the fyrst righteous man that euer was, & that it shall continew, and indure vnto the last daye, for euer. For the Church of the Patriarkes and Prophetes, that haue bene before Christes comming, is all one with the Church, of his Apostles & Euangelystes, and the faithfull of the olde Testament, and the faithfull of the newe, are all one people, and one Church, they haue had al one God, one Christ, and the verie same promises. They haue had all one spirite of faith, and haue all eaten of one spiritual foode, & dronke of one spirituall drinke with vs. So saith Leo. Misteria pro temporum ratione variata sunt, quumfides, qua viuimus nulla fuerit ætate diuersa. That is. Their Sacraments by reason of the time were diuerse, when as the faith by the which we al lyue, in no age was diuerse. So saith S. Augustin lykewise. Sacramenta illa fuerunt in signis diuersa, in rebus quæ significabantur paria: That is. Their Sacramentes in outwarde sygnes were diuerse from oures, but as concernyng the thinges which they did signify, are equal and one with ours. Tunc Christus venturus, modo Christus venit venturus, & venit: diuersa verba sũt, sed idem christus. That is to saye. Then was, Christ shall come, now is, Christ is come. Shall come, and is come, are

Luk. 23.46

Hebr. 11.6.

1. Cor. 10.3, 4.

Leo de natiuitate domi, serm. 3.

Augustin. in Iohu. tract. 26.

Augustin. de vtilitate pœniten. Cap. 1

sundrie

sundrie wordes. But Christ is all one, wherevpon I maye well conclude, that all the faythfull in the olde Testament, and the faithfull in the newe, haue had, and haue nowe, but one place of rest, and ioye, to bee receyued in after their lyfe. Chrisostome herein sayeth, That the bosome of Abraham was vnto poore Lazarus, Paradise, or Heauen. Some will replye sayth hee, in Paradise, but I confesse also the holy Paradise. Chrisost. in Lucan. Tom. Hom. 15.

Nowe gentle Reader, vnderstande that the promyse was made vnto Adam, touching his seede of the woman, that shoulde breake the Serpentes headde, and that hath beene confyrmed againe, and more plainely set forth vnto the other Patriarkes, and especiallye vnto Abraham and Dauid, all they I saye, that dyd geue credyte vnto it, and beleeued that they should bee saued by the blessed promysed seede, haue all entered into the heauenly ioye, which hath beene purchased vnto them, and vs, by our sauiour Iesus Christ. And for thy better learning, good Reader, marke this what I saye. Although our Sauiour Christe hath beene offered vp vppon the crosse, for to make satisfaction vnto the righteousnesse of GOD for vs, at the tyme that was appoynted him of the Father, yet was hee slayne, and offered in the presence of God, from the begynning of the worlde. For it is wrytten. The Lambe was slaine from the begynning of the worlde. Againe Iesus Christ yesterday, and to daye, the same also is for ever. In this, the Apostle comprehendeth all the whole tyme passed present, and to come. Iesus him selfe had respecte herevnto, when he sayde, your Father Abraham reioyced to see my daye, and hee sawe it, and was glad: Verylye, verylye, I saye vnto you, before Abraham was, I am, that is to saye, not onelye God, but the mediatour betweene God and man, appoynted from before all eternytie. For although in respecte of vs, hee was crucifyed in the fulnesse of tyme, and in the latter dayes,

Gen. 3. 15.

Gen. 15. 4. Cha. 17. 7. 8. 9. 10. 2. Sam. 7. 12. 13. 14. 15. 16.

Galat. 3. 6.

Eccle. 4. 4.

Reue. 13. 8. Hebr. 13. 8.

John 8. 56. 58.

Hebr. 13. 10

yet in the presence of God, he hath beene alwayes crucified, and his Sacrifice hath bene euerlastingly
Galat. 4.4. present with him. For in God is no difference of tyme, as is in vs, because that all thinges are present vnto him, and for that hee is aboue, and beyond the tyme and out of it. For a thousande yeares are
Psa. 90.4. but to him as one day. So Saint Augustine sayth,
2. Petr. 3.8. Aug. in lib. 83. questio. quest. 15. 16 in lib. de predestinatione & gratia. cap. 5. In lib. de triplici habitaculo. cap. 5. apud Deum autem nihil deest, nec præteritum igitur, nec futurum: sed omne presens est apud deum. That is. With God there is nothing wanting, nothing past, or to come, but all thinges are present. &c. Wherefore, euen as the death, and passion of Christ, doeth serue vs nowe vnto saluation, which beleeue that he hath bene crucified for vs, although he hangeth no more on the crosse. So be ye certaine and sure, that it hath profited them, that haue lyued before he was crucified, which beleeue that he shoulde come, and dye for them, as we doo beleeue that hee is come, and hath dyed for vs.

Therefore we ought to acknowledge, no. iii. iiii. v. vi. vii. viii. ix. x. or a. xi. places, as if some soules had beene lodged in hell, some in Limbo, some in a darke place in hell, where was no payne, some in Paradise, some in Heauen, some in earth belowe, some in Purgatorie fire, some in the water, some in the ayre some in houses and cloysters, and some in fields. &c.
Luk. 16.22. Wild. 3.10. Chap. 5.2. Mat. 25.41 Augus. de verbis apo. serm. 13. But notwithstanding all these phantasies of mens deuises, Christ geueth vnto them all their lodging, eyther in Abrahams bosome, or in the vnquenchable fyre of hell, that is to saye: eyther in heauen or hell. For so Augustine sayth, Duæ quippe habitationes sunt, vna, in igne æterno, alia in regno æterno. There are but two habitations, one is the euerlasting fire of hell, the other is the euerlasting kingdome of heauen. Whereupon we maye gather, that Christes soule went straight (being separated from his bodye) into heauen, and not to hell. For he sayth
Luke. 23 him selfe to the Theefe that hong on the crosse (after

hee

hee desired to remember him, when he came into his kingdome) to day thou shalt be with mee in Paradise. Also Christe commended his soule into the handes of his father. His bodye was layde in the graue, his soule was in heauen, for so hee sayde the Theefe should be there that daye with him. &c. And so he desyred his father in his prayer, that all they whiche his Father had geuen vnto him, might bee with him euen where hee is. &c. Nowe I maruell what part should goe into hell then? 42. 43. 46. 53. Iohn. 17. 2.

The principallest cause of this errour is (as I iudge) for that they thinke and suppose, God the Father did neuer loue vs nor fauour vs, before we, and they were reconciled to him by the death of his Sonne, which is cleane contrarie. For God the father dyd with his loue preuent and goe before, as the efficient cause, of our reconciliation in Christe. Yea because he first loued vs, therfore he afterwards reconcileth vs vnto himselfe. And for this cause S. Paule sayeth, God setteth out his loue towardes vs, seeing that whyle wee were yet sinners, Christ dyed for vs. And S. Iohn sayth, God so loued the world, that he hath geuen his onely begotten sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting lyfe. For the free election of Gods loue, is the efficient cause of our saluation. Christes obedience the materiall cause, our calling by the outward word, the formall cause. Our sanctification by the holy ghost, the fynall cause. Herevnto agreeth that saying of S. Augustin, where he saith, Quapropter, incomprehensibilis est dilectio qua diligit Deus: neque mutabilis. Non enim ex quo reconciliati sumus per sanguinem filij eius nos cepit diligere, sed ante mundi constitutionē dilexit nos: vt cum eius vnigenito etiam nos filij eius essemus, priusquam omnino aliquid essemus. Quod ergo reconciliati sumus deo per mortem christi, non sic accipiatur, quasi ideo nos reconciliauerit ei filius, Rom. 5. 8. Iohn. 3. 16 The efficiēt The materiall. The formal The fynall cause of our saluation. 1 Pete. 1. 2 Augustin. in Ioh. tract. 110.

vt

vt iam amare in ciperet quos oderat: Sed iam nos diligenti recõciliati ſumus ei, cũ quo, propter peccarũ inimicitias habemus. Quod vtrũ verum dicã,

Rom.5.8. atteſtetur Apoſtolus. Cõmendat, inquit, dilectionẽ ſuam Deus erga nos, quoniã cum adhuc peccatores eſſemus, Chriſtus pro nobis mortuus eſt, habebat itaque erga nos charitatem, etiam cum inimicitias aduerſus eum exercentes, operaremur iniquitatem. Proinde miro & diuino modo, & quãdo nos oderat, diligebat. Oderat enim nos, quales ipſe nõ fecerat, & quia iniquitas noſtra, opus eius non omni ex parte conſumpſerat. Nouerat ſimul in vno quoque noſtrũ & odiſſe quod feceram⁹, & amare quod fecerat. That is to ſaye in Engliſh. The loue of God is incomprehenſible, and vnchaungeable. For he began not to loue vs, ſynce the tyme that wee were reconciled to him by the blood of his ſonne: but before the making of the worlde he loued vs, euen before wee were any thing at all, that wee might alſo bee his children, with his onely begotten ſonne. Therefore, whereas we are reconciled by the death of Chriſt, it is not ſo to bee taken, as though the ſonne dyd therefore reconcile vs vnto him, that hee might nowe begyn to loue vs, whome he hated before. But we are reconciled to him, that alreadie loued vs, to whome we were enemies, by reaſon of ſinne. And whether

Rom.5.8. this be true or no, that I ſaye, let the Apoſtle beare witneſſe. Hee doth commende (ſayth hee) his loue towarde vs, becauſe when wee were yet ſinners, Chriſt dyed for vs, hee therefore had a loue to vs, euen then when wee were enemies to him, and wrought wickedneſſe. Therefore after a marueylous and diuine maner he loued vs, euen then when he hated vs. For he hated vs, in that we were ſuch, as he had not made vs, and becauſe our wickedneſſe had on each ſyde, waſted away his worke, he knew how in euerie one of vs, both to hate that which our

ſelues

ſelues had made, and to loue that whiche hee had made. Thus farre Auguſtine. Whereby wee haue to learne what a comfortable doctrine the predeſtination of God is (whiche many can not abide, of whome Saint Paule long before ſpake of.) Alſo howſoeuer we bee ſinners by our owne faulte, yet we remaine his creatures. And howſoeuer we haue purchaſed death to our ſelues, yet hee made vs vnto lyfe. So is hee moued by mere and free louing of vs, to receyue vs, and alſo to reconcyle vs by his ſonne Chriſt, into his fauour. Therefore in reſpecte of our corrupt nature, and then of euyll lyfe added vnto it, truely we are in diſpleaſure of God, guiltie in his ſight, and borne to damnation of hell. But becauſe the Lorde wyll not loſe that which is his in vs, he fyndeth yet ſomewhat, that he of his onely goodneſſe, maye loue vs (without any goodneſſe or worthyneſſe that is in vs) through hys Sonne Chriſt our onely ſauiour. To this S. Augu. ſayth. Duæ res ſunt homo & peccator. Quod audis homo, fecit deus, Quod audis peccator, ipſi homo fecit: deli quod feciſti vt deus ſaluet quod fecit, oportet vt oderis in te opus tuum, & ames in te opus dei. These are two things, man & ſinner, that thou heareſt man, God made it. That thou heareſt a ſinner, Man himſelf made, take away that thou haſt made, that God may ſaue that he hath made. It behoueth that thou hate in thy ſelfe thine owne worke, that thou mayeſt loue the worde of God in thee. Hereto Dauid ſayth, behold I was borne in iniquitie, and in ſinne hath my mother conceiued me. Purge mee with Iſope, and I ſhall be cleane, waſh mee, and I ſhall be whiter than ſnowe. &c. This doctrine well wayed, wyl eaſily teach vs, þ al the righteous ſoules departed (in the fayth) before Chriſtes comming, were in heauen. And therfore no neede for Chriſtes ſoule to goe into hell, to fetche them out, for in that place they neuer were, nor none of Gods predeſtinate, and elect children, was or euer ſhall bee.

2. Tim. 4. 3. 4.
Iude. 1. 10.
Ro. 10. 32.
Auguſtin. in Ioh. trac. 11. & in pſal. 137.
Pſa. 51. 5. 6. 7. 8. 9. 10. 11 12, 13. 14.

For

For whome the Lorde euer loued (sayeth the scriptures) he loued vnto the ende.

Nowe if any man shall aske mee, when Christ went downe to hell: I wyll aunswere him. When he prayed to escape death, he beganne to goe downe, and so all his sufferings, that he suffered after in bo-
Iiah.53.3 4.5.6. dy and soule, for our sinnes, was his going into hel. For he felt the burden, and waight of Gods wrath
Math.8.17 for our iniquities, in suche sorte, that no paine, tor-
1.Pet.2.21 22.23.24. ment, griefe or sorrowe, nor punishment that euer
1.Pet.3.13 sinne and disobedience had deserued in hell, but that it was layde vppon Christ for vs, to bring vs vnto God, which paines and tormentes hee felt in his body and soule. Wherby we may gather, how grie-uous and terryble tormentes hee suffered, when hee knew him selfe to be arraigned for our cause, before the iudgement seate of God. For there can be imagined, no more dreadfull bottomlesse depth, than for one to feele him selfe forsaken and estraunged from God, and not to bee hearde when hee calleth vppon him: euen as if God him selfe had conspyred his
Luk.22.44 destruction. Euen thyther wee see that Christe was throwne downe so farre that by inforcement of paine, and tormentes of hell, dyd sweate, and his
Psal.22.2 sweate was lyke droppes of blood, tricklyng downe
Mat.27.46 to the grounde. And hee was compelled to crye out: My God, my God: why hast thou forsaken mee. &c. Heere thou mayest note, that in the Creede, wee reade not in the singular number, descendit ad infernum, he descended into hell (as though it did speake of a place certayne, where into he was gone) but in the plural number, descendit in inferna, hee descended into the helles, comprehending all that was before sayde in many wordes, howe he suffered vnder
1.Tim.6. 13. Pontius Pilate, was crucified, dead and buryde: in this one worde helles.

Nowe gentle Reader I praye thee, not to take mee in this my wryting, that I doo denie this Article of Christes descendyng into hell: for, I doo con-

constantly beleeue it, and wyl in no wyse (Godwilling) denie it, but affyrme that he descended into hel accordingly: But of the manner of his descention into hell, is our question. They saye his soule went downe thither: which they can not proue by the worde of God, and therefore I cannot beleeue it. But I saye this, that the force, efficacie, & strength of his death and passion, dyd pearce vnto the dampned soules in hell (through his diuine power and Godhead) to the greater increase, and certifying of their eternall and iust dampnation. For I say vnto thee (in the word of God, and lye not) that al Christes sufferinges, sorrowes and passions, that hee sustained here for vs, vpon the earth, & vpon the crosse, in body and in his soule for our sinnes, was his going downe into the helles. Wherefore let vs constantlye beleeue this, that he was once in the flesh, a verie man, lyke vnto vs in all thing, sinne onelye excepted, and came downe for vs men, and for our saluation: that he dyd verylye suffer passion of body and soule: that he hath verylye died, and bene buried. And that hee hath bene verylye reuiued againe, and the very same soule returned againe into his owne naturall body, and after dyd ascend vp into heauen, and there sytteth on the right hande of the Father, to make daylye and continuall intercession for all his electe, and to saue all them that come to God by him. &c.

Heb.2.7. Chap.4.15. Lu.1.31.32 Chap.2.11. Math.1.21. Cha.26.38 Joh.19.40. 41.42. Cha.27.17. Chap.21.1. Luk.24.51. Actes.1.6. Rom.8.34. Heb.7.25.

As many therefore as be Christians, haue geuen their faith vnto Christ in their Baptisme, vnder the wytnesse of a great many. There they promysed to forsake the flesh, the worlde, and the Deuyll. If nowe they wyll be at league with the sinner, and at agreement with the Deuyl, and the euyll doer, they haue broken their fyrst promise, and are founde vnfaithfull: for whereunto they are ouercome, his seruauntes they are, whether it bee of sinne vnto death, or of obedience vnto righteousnesse. And for their faith thus violated, geuen vnto the immortall God, God againe wyl breake with them his couenaunt

1.Tim.5. 12. Rom.6.16. 2.Pet.2.19 Mat.10.33 Luke.9.62.

2.Pet.2.15 Hebr.6.4. Cha.10.26. Ephe.4.5.6

nannt of mercye, if in tyme they repent not. Let vs holde therefore vnitie in doctrine: Secondlye, vniuersalitie in ioyning of voyces: Thirdly, consent in spirite and iudgement. For the Papistes haue turned Vnitie, to diuision, Vniuersalitie, to singularytie, Consent to open and plaine discention. And so vnder the name of fayth, they persecute the faith. &c. For if thou doest forsake Christes shippe, and wylt rowe in the Popes boate, his oares wyll dyrectlye rowe thee to that hauen and porte, where Doctour Storie of late cast his anker, and brake his necke: and for that his handes were haltered, hee gaue all trayterous papistes, the Popes blessing with his heeles at Tybourne. An ende and blessing most meete for all sortes of papistes. God of his mercye quicklye conuert them that are alyue, or else good Lorde sende a merrie winde, to blowe them all into that course, that Felton, and Storie before haue runne. For I am fullye perswaded that whosoeuer he bee, high or lowe, ritch or poore, that holdeth with any popishe, or papisticall doctrine, hee is a ranckc Traytour in his harte: and when tyme serueth, it wyll so fall out in proofe, as daylye experience teacheth vs, by our late Trayterous Rebelles, whiche sought the suppression of the fayth of Christe: the ouerthrowe of the Queenes Maiestie, and vtter desolation of this our Realme: If the almyghtie Lord had not preuẽted them, of his mercy towards vs.

2.Sam.15. 1.2.3.4.5.6. 7.8. Psa.21.11. 12. Pro.27.29. Psa.121.5. 6.7.8. Psa.127.1. Ps.118.10. Eccle.2.19. Joh.14.24. Deut.5.10. Chap.6.5. Mat.23.37 Luk.10.27. Mar.22.29

What resteth nowe, but that we loue God, and his worde: and obeye our Queene and her Magistrates, and also to consider our waies, and see whether we walke as he hath taught vs. For there is no heauen but his dwelling place: no walking vnto it, but by his commaundementes: and his commaundementes no where to be found but in the holye Scriptures, which he hath left vs. Next vnto Gods glorie, wee haue nothing so precious, as the sauegarde of our soules. And where shall we finde

it,

it, but in the worde of God. And heere I make an ende of this my long Preface, most hartelye beseeching thee, to accepte in good part this simple & rude worke of mine, considering my good meaning and wyll towards the buylding of Gods Church, who woulde haue geuen thee better, if better hee had in store. I must warne thee, not to looke in this booke, for the pleasaunt speache of Isocrates, nor the highe stile of Demosthenes, nor yet for the excellent dignitie of Plato, nor the eloquent wordes of Cicero, or for the reuerende maiestie of Thucidides: For then thou wylt fowlye be deceaued: But for bare and symple wordes: for I seeke not goodes, but God, not gaynges, but gaine: not prayse, but profyte: not money, but men. There (gentle and friendly Reader) if thou receaue any fruite of my labours, helpe mee with thy prayers to God our Father, in the name of his sonne and our onely Sauiour. In reading hereof, let reason leade thee, let the Authoryties perswade thee, and let trueth enforce thee. GOD of his mercie conuert or soone ouerthrowe all his enemies, and the Queenes foes, that holde of any doctrine, contrarye to the true and Christian fayth. Confounde all errors (O Lorde,) geue the victory to thy trueth, and glory to thy holye and blessed name, nowe and for euer. Amen.

Rom. 13. 1. Titus. 3. 1. 1. Pet. 2. 13 Esai. 66. 1 Acts. 7. 48. Psal. 119. Isai. 30. 21. John 5. 39. Acts. 17. 12 Rom. 15. 4. Joh. 17. 14 1. Cor. 10. 24. 2. Cor. 12. 14.

¶ Farewell (Gentle Reader)
from Redcliffe in Bristoll.

Thy poore Brother in Christ, Iohn
Northbrooke Preacher.

POST TENEBRAS LVX

A briefe ſumme of the Chriſtian Faithe.

¶ Chap. 1.

¶ Of Gods creation, and gouernaunce of all thinges: Of Chriſtes conception, and birth: Of his death and paſſion. &c.

I Beleeue in God the father almighty &c.

I Do not only confeſſe, that there is a true liuyng God, who by his almightye power, did of nothing make both heauen and earth, and all the creatures that be in them, both viſible, and inuiſible: but alſo I do vnfainedly beleeue, that the ſame true liuing God (who by his almightye power hathe created all thinges, and nowe by his vnſearchable wiſedome, and vnſpeakeable goodneſſe) doth gouerne, rule, & preſerue all his creatures, will be a moſt louing and mercifull Father vnto mee, and vnto all the faithfull beleeuers, for as he is almighty, and able to do what ſoeuer he will, both in heauen and in earth, ſo that nothing is able to reſiſt, or withſtand his holy and bleſſed will, (for euen the very deuils and wicked ſpi-

God doth gouerne, rule, & preſerue al his creatures.

Nothing able to reſiſt Gods holy will. 1. Reg. 22. 22 Iob. 1. 12.

Mat. 8.31. 2.Cor.12.7 rites, wyl they, nyl they, must be obedient vnto him, & can do no more thē he doth appoint, suffer, & permit them) so is he most louing & merciful vnto al those that put al their whole trust and confidence in him.

And in Iesus Christ his onely Sonne our Lorde.

And therefore wee muste take hold vpon his fatherly promises, through a liuely faith in our Sauiour Iesu Christe, his only begotten sonne our Lord. Who being true and natural God, begotten of the Father before al beginnings, coeternall, & coequall with him in power and Godheadde, dyd at the fulnesse of time, take our frayle nature vpon him, and was conceiued by the mighty operation of the Holy Ghost in the blessed Virgins wombe, of whom he toke his vndefiled substaunce, to witte his mortall bodye, that so hee might offer him selfe, an vnsufficiente Sacrifice vnto God his Father, for the redemption of mankinde, and deliuer vs all that take holde by fayth vpon the merites of his death and blodshedding from the curse, and malediction of the Law, wherunto all men of their owne nature are subiecte.

Galat. 4.4. Hebr. 3.16

Which was conceiued by the holy Ghost.

Deu. 27.15 Galat 3.13 Rom.8.3.

Heb.4.15. He then being bothe God and man, and touching his manhode, subiecte to all maner of infirmities, that wee are subiecte vnto, sinne onely being excepted. Did suf-

Suffered,

fer

fer a moste cruell, and oppzobzious death vpon the Crosse, vnder Pontius Pilate, who was at the same tyme the Emperours deputie, and lieftenaunt in the land of Jewzye, befoze whom he was bzought, and by his determinate sentence, iudged, and condemned, and so deliuered into the handes of the tozmentours, to thende that I, and all faithfull belæuers shoulde not be condemned befoze the iudgment seate of Almightye God, noz put into the handes of the Deuill, noz yet sent into the euerlasting fire of Hell, but that I, and all other that beleeue truely, shoulde finde fauour, and be quieted befoze the great and euerlasting Judge. vnder põtius Pilate Math.27.2. Wherefoze Christ was iudged and condemned befoze Pilate.

And say boldly with the Holy Apostle, Who shall laye any thing to the charge of Gods chosen? it is God that iustifieth, who shall then condemne? it is Christ whiche is dead, yea rather, which is risen again, whiche is also on the right hand of God, & maketh intercession foz vs. Let vs therfoze go boldly vnto the seat of grace, that we may receiue mercy, & finde grace to helpe in the time of neede. Thus being iudged and condemned, foz to deliuer vs that beleue from the fearful iudgement of God, & frõ the condemnation y is due vnto vs foz our sinnes. Rom.8.33. Hebz.10.12 Hebz.1.3. Hebz.4.16.

was crucified.

He was with all despitefulnes nayled vpon a Crosse, as it was signified and prefigured before, by ỹ lifting vp of the brasen Serpent in the Wilderneſſe. For as the brasen Serpent was eleuated, and lifted vp in the desert by Moyses, for to heale all those that did loke vpon it, so it was necessary, that our Sauiour Iesus Christ (as he him selfe doth expounde) should be hanged vpon the Crosse, and lifted vp on high, for to heale al those that be deadly stong, and wounded by the olde Serpent the deuill.

Nomb. 21. 8
Iohn 3. 14.

What the Serpent signified.

And as the brasen Serpent had the figure, forme, & shape of a Serpent & yet it was no serpent, nor yet had any venime or poyson: So our Sauiour Iesus Christ, did take vpon him the shape of a sinner, and yet he was no sinner, but was, and is a moste wholsome medicine, and salue vnto all poore sinners, that doe beholde and loke vpon him by faithe, and that seke for saluation no wher els, but in the only merites of his death, passion, & blodshedding: although this meane & way to saue men, doeth seme very vile, and straunge vnto mans reason, whiche iudgeth this wisedome of God, and the preaching of the Crosse to be mere folishneſſe.

Heb. 4. 15.
Rom. 8. 3.

Christe a moste wholsome medicine & salue to all poore sinners.

1. cor. 1. 18.

And yet notwithstanding, as there was

no

no phisicke, medicine, nor saule that could heale those, that were stong of the fierye Serpentes. but onely the loking vpon the brasen Serpent, that was erected and set vp by the commaundemente of God: so haue wé no maner of Phisicke, or salue againste sinne and euerlasting death, for to bring soule health, and saluation vnto vs, but onely Jesus Christ, being Crucified, who is geuen vnto vs, of God, for it doth not belong vnto vs, to chose the medicine, or salue, but it pertayneth onely to God our soueraigne Phisition, who aloue is able to heale vs from this deadly sickenesse, who alone knoweth what medicine, or salue is necessarye for vs. And geueth suche as pleaseth him, and suche as he geueth is sufficient, so that wé can find none other that is worthy any thing, and that doth not rather bring death then life, if wé do put any confidence in it, or sèke to obtaine through it saluation & forgeuenesse of our sinnes.

Mark this ye masse mongers, which seeke suche meanes as god neuer appointed.

Also because that it is written: cursed is euery one that continueth not in al things whiche are written in the Booke of this Lawe: to fulfill them: whereby all men were brought vnder the malediction, and curse of the Lawe, and so made the chyl-

Deut. 27. 15

Ephe. 2. 3

Galat. 3 10 deth of euerlasting damnation. The only
Leu. 27. 15 begotten Sonne of God, did vouchsafe for
to deliuer vs from this curse, and male-
diction of the Lawe, to hang on a Tree, and
to be made accursed for vs, (for it is writ-
Gene. 12. 3. ten: Cursed is euerye one that hangeth
Galat. 3. 13. on Tree) that the blessing of Abraham,
which was promised him in his sede, who
is our Sauiour Jesus Christ, might come
Esay. 53. 3 vppon vs, for whose sake and loue he was
Psal. 22. 6 made lower then all men, yea, he was
Luke. 23. 33 reputed as a worme, and not as a man, he
Psal. 22. 6. was moste despitefully and opprobriously
Esay. 53. 3 hanged betwene two theues, and
counted among the wicked, being a verye
scorne of men and the outcaste of the peo-
ple, that the prophecies of Dauid and Esay
might be fulfilled.

¶ Chap. 2.

¶ Christes death, and passion is a suffi-cient Sacrifice for all mankinde.

BUt as I do beleeue, that the
onelye begotten Sonne of
God, did suffer this moste
shamefull, and opprobrious
kinde of deathe vpon the
Crosse. So this shall bee my beliefe, and

my

my saythe, as long as I liue, that his bitter Passion, and bloodshedding is an omnisufficient Sacrifice for the redemption of all mankinde, and that who soeuer doeth acknowledge any other Sacrifice for sinne, he shall haue no parte in this moste perfect, and consummate Sacrifice, which being offered once, for euer, can be offered no more. Excepte wee will make the pretious death, and bloodshedding of the onely begotten Sonne of God, to bee of no more vertue, efficacie, and strengthe, then the blood of the bruite beastes, that were offered in the olde Law, which as the Apostle doth testifie, hauing but the shaddow of good things to come, and not the things of their owne fashion, can neuer with the Sacrifices whiche they offer yeere by yeere continuallye, make the commers thereunto perfecte. Heb. 9. 11. Heb. 10. 18. Heb. 10. 4.

For, woulde not then these Sacrifices haue ceased to haue bene offered, because that the offerers being once pourged, shoulde haue no more conscience of sinne: Wee see here plainly, that the causes why the Sacrifices of the olde Laive were offered more then once, that is to say, many times and often were the insufficiencie of them, and also because that they could not

Why the sacrifices of the old law were offered often.

Heb.10.1. make the commers thereunto perfect, nor
Heb.9.14 purge their consciences from dead workes,
for to serue the liuing God.

Heb. 9.25 And therefore euery Priest was rea-
Heb.6.11. dye, daylye ministering, and oftentimes
offered one maner of offering, whiche
could neuer take away sinnes, but our sa-
uiour Iesus Christ being an high priest of
good things to come, did by his owne blood
enter once for al into the holy place, & hath
found eternall redemption: so that hauing
Heb.1.3. offered one Sacrifice for sinnes, he is set
Ephe.1.20. downe for euer on the right hand of God,
and from henceforth tarryeth tyl his foes
be made his footestoole.

For with one onely offering he hathe
made them perffecte for euer, that are san-
ctified: That the saying of the Prophets
might be fulfilled, where the Lorde him
Zacha.3.9 selfe doth speake these wordes: Beholde, I
will bring forthe the braunche of my ser-
uaunt: for loe, the stoane that I haue layde
A place of Esay er-pounded. before Iehosua: vpon one stone shall be se-
uen eyes, beholde, I will hewe him out
and take awaye the sinne of the Lande in
one daye. This braunche that the Lorde
Rom.9.5. 1.Cor.10.4. dothe speake of here, is our Sauiour Ie-
Mar.16.18 sus Christe, who is the braunche of Da-
uid, of whome he did come, touching the
flesh.

flefhe. He is alſo the ſure Rocke, and ſtoane, whereuppon all the faythfull beléeuers are buylded, hauing the eyes of theire fayth (whiche be ſignified by the ſemine eyes that ſhoulde be vppon the ſtone) faſtened ſtil vppon him, as vpõ their mighty deliuerer, and omnifufficient Sauiour.

And this Rocke or ſtone did the Lorde hewe out, when he did deliuer his only begotten ſonne vnto the bitter death of the Croſſe, whereby he did take awaye the ſinnes of the Lande in one day. Therfore ſith that full remiſſion and forgeueneſſe of ſinnes, is purchaſed vnto all true and faithfull beléeuers, by this one onely Sacrifice. I dare conclude with Saincte Paul, that there is no more offering for ſinne, and that they that goe aboute to perſwade the ſimple and ignorannt people, that they doe offer euery day in the Church and expiatorie, ſatiſfactorie, or propitiatorye Sacrifice for the ſinnes, both of the quicke and of the dead, as they are moſt ſhamefull and abominable lyers (for why, the Holy Ghoſte doth teſtifie plainly, that there is no more offering for ſinne) ſo are they moſte cruel, and deteſtable murtherers of the only begotten ſonne of God, whom (as they will make vs to beléeue, and that with fire and ſword)

Wherefore than doeth their popiſhe Maſſe ſerue.

swoorde) they doe offer daily in their blasphemous Sacrifice of the Masse.

Hebr.6.11

For these are the verye woordes of the Holy Apostle, Christe is not entered into the Holy places, that are made with handes, whiche are but similitudes of true thinges, but is entered into very Heauen, for to appeare now in the sight of GOD for vs, not to offer himselfe often, as the highe Priest entered into the holy place euery yeare with straunge blood, for then muste he haue often suffered since the woorlde beganne. These woordes doe plainely declare, that our Sauiour Jesus Christe cannot be offered, except he dorth suffer also, & be slaine. Howe many times then, & in howe many places do these folke slea, & murther our sauiour Jesus Christe?

Christ cannot be offered, except he be slaine and put to death.

Euery person that doth offer, is of more worthines then the thing which he offereth. But the priest doth offer the body of christ Ergo, the Priest is of more worthines then the body of Christ (O blasphemy

I doe here let passe, that they will bee counted of the people (although they dare not saye so them selues) to bee of more dignitie and worthynesse, then the onely begotten Sonne of God, for hee that offereth must be of more worthinesse, then the Sacrifice, that he doeth offer: for the person is not accepted, because of the Sacrifice, but the Sacrifice is accepted, because of the person, whiche is made acceptable and worthye, onely and solely through faythe

in our Sauiour Iesus Christe, who being holy, harmeleſſe, vndefiled, ſeparated from ſinners, and made higher then Heauen, needeth not dayly (as yonder Prieſtes) to offer vp Sacrifice, firſt for his owne ſinne and then for the ſinnes of the people, for, that did he once for all, when he offered vp hym ſelfe. most intolerable.) Haggai.2. Heb.7.26 Ephe.1.21.

Chap.3.

The meanes wherby the death, and Sacrifice of Chriſte may be applied vnto vs.

AND as he is a Prieſt for euer after the order of Melchicedech, and needeth no Succeſſour (for he indureth euer, and hath an euerlaſting Prieſthood, being able therfore to ſaue them fully and perfectly, that come vnto God by hym) ſo is his Sacrifice euer of one efficacie, ſtrengthe, and vertue, and worketh ſtyll a moſte perfecte ſaluation in them, that take a ſure holde vppon it by faythe. And none other meanes doe I knowe, wherby the Sacrifice, I meane the beneſites of Chriſtes death, Pſal.110.4. Heb.7.17.

The meanes whereby the death, deathe, passion, and bloodshedding can be applied vnto vs, but the true preaching of Gods worde, & the right ministration of the Sacramentes, according to the Lordes institution and ordinaunce: The trueth him selfe, saying: Goe ye into all the worlde, and preache the Gospel to al creatures, he that beleeueth, and is baptized, shall be saued.

Marke.16. 15

Againe, thus it behoued Christe to suffer, and to rise againe from death the third daye, and that repentaunce, and remission of sinnes should be preached in his name, amongest all nations. And in an other place, Goe therefore, and teache all nacions, baptizing them, In the name of the Father, of the Sonne, and of the Holye Ghost, teaching them to obserue al things, what soeuer I commaunde you. And in the Gospell of Ihon, these be also the wordes of our Sauiour, He that heareth my worde, and beleeueth in him that sent me, hath life euerlasting, he shall not come into condemnation, or iudgement, but is passed from death to life.

Luke.24.7

Wath.28. 19.

John.5.24

A conclusion.

Wherevpon I do conclude, that the true preaching of Gods worde, apprehended, and taken holde of by faythe: and the right mini-

ministration of the Sacramentes, being duely and worthyly receyued, are the onelye meanes, whereby this most worthye Sacrifice should be applied vnto vs, and whereby we should be putte in full possession of all the benefites of Christes death, passion, and bloodshedding: whiche are, iustification before God, frée remission of our sinnes, peace of conscience, and life euerlasting. Béeing so farre of, that their wicked and blasphemous Masse, shoulde applie this moste omnisufficient Sacrifice of Christes death vnto vs, or that by it wée shoulde bée made partakers of the benefites thereof, but rather by it, the wrathe of God is still more and more kindeled, and the death of his onely begotten Sonne made altogether vnprofitable, and of no value vnto vs.

The benefites of christes death.

By the masse, the wrath of God is kindeled.

Therefore I doe vtterlye detesse and abhorre it, and doe from my very hearte, and with all thankefulnesse that can bée possible, receyue and embrace those singulare and soueraigne meanes, that haue bœne by Gods prouidence appointed vnto vs, that by them wé might be made, through faith, partakers of al the benefites of the pretious death, and bloodshedding of

his

his entirely beloued, and onely begotten Sonne, our onely and sufficient Sauiour Iesus Christ our Lord.

Chap. 4.

Of Christes buriall, and the profite that wee haue gotten therby.

And was buried.

WHo for a better, and more sure confirmation of hys deathe, and for to declare and testifie vnto all the worlde, that touching his manhode, he was deade in dæde, without any fayredneſſe or dissimulation (for ſithe that he muſte dye for our ſinnes, if he had not bæne deade in verye dæde, wæ ſhoulde haue remayned ſtill ſubiecte vnto euerlaſting deathe) woulde be taken downe from the Croſſe, and by men of good and honeſt reporte, that is to saye, Nicodemus, and Ioſpth of Aramathia bæ decently and honourably buryed, Pontius Pilate, who was certified of his death, conſenting and agræing vnto the ſame, layed in a newe Graue, that was hewen out

Mat. 27. 57. Luke. 23 50 Joh. 19. 39

out of a Rocke, or Stoane, and wherein no man was layed before, lest it should bee blowen abroade by his enimyes, and noysed among the people, that it was not hee that was risen agayne, but some other man, that was there buryed before hym: or that hee was not risen agayne, by his owne vertue, but by the vertue of some Holy Prophet, that was layed ther before. as hee that was caste into the Graue of Elizeus, was reuiued, and restored vnto life agayne, as soone, as hee did touche the dead boanes of the Prophete.

Why christ woulde be laide in a new graue.

2. Reg. 13. 21. Eccle. 48. 14.

And as for that, that he was layed in an other mans graue, and not in his own, the same was done for to signifie vnto vs, that as hee was come into our flesh, for to sanctifie it, in the whirbe hee did dye, not for his owne, but for our sinnes, therby to take away the sting of death, and to sanctifie our deathe, to the ende, that it shoulde bee no more a dreadfull death vnto vs, but a ioyfull passage vnto euerlasting life, so would he be buried in a graue of ours, for to sanctifie and open our graues, and as it were, for to constrayne and compell them to geue vp our bodyes agayne at the daye of the generall resurrection of all flesh.

Why christ was laid in an other mãs graue and not in his owne.

Againe,

What the new graue doth signify Iho.14.23. Mat.23.27 Ephe.4. 24.

Agayne, the Graue that he was layed in, was newe, whiche is a lesson vnto vs, that if wee will haue Christe to dwell in our heartes, wee muste bee no stinking Graues: but put awaye all filthinesse, and stinking abhomination: wee muste bee made newe creatures altogether, and put of the olde Adam, whiche is corrupted through the deceyuable lustes, and putte on the newe man, whiche after the Image of God is shapen in righteousnese and true holynesse.

What is signified by the graue that was hewen out of the rocke Mat.16.18

And as the same Graue was hewen out, euen in the Rocke, so muste wee (if at leaste wee will haue Christe to dwell and continue in vs) bee hewen out, and created in him, who is that strong, and sure Rocke, that the true Churche, and faythfull congregation is builded vppon: wee muste be no wauering children, that bee carryed with euery winde of doctrine, by the wylye craftinesse of men, whereby they lay waite for vs to deceyue vs, but abide stedfastly in the trueth, and growe in hym that is the heade, that is to saye, Christe. Ephes.4. 4. Ephe.1.12 Ephe.2.20.

Who also wolde be buried, although he might haue risen againe, without any such thing, I meane, without the costes and char-

charges of any burying, for to signifie vnto vs, that the mistery & signe of the Prophet Ionas was fulfilled in him, as he him selfe both manifestlie declare vnto the Iewes. For as Ionas, was caste into the Sea, for to asswage, and still the Tempest, that was raised and stirred vp, by the mighty winde of Gods wrathe, and was receiued into the Whales bellie: abyding three dayes and nights, in the deepe of the Sea, being still in the Whales belly: And after three daies, was caste out againe vpon the drie lande aline, and without any hurte: so it was necessarye, that the onely begotten Sonne of God our sauiour Jesus Christ, for to pacify and still the wrathe of his Father, woulde be cast into the deepe, & bottomles goulfes of Death, whiche thought to deuoure and swallowe him vp: and that he shoulde be in the bowels of the Earth, as the Prophete Ionas was in the bellye of the Whale, and so rise againe the thirde daye.

The mistrye of Jonas fulfylled in Christ. Mat. 12. 40 Jonas. 2. 3.

A comfortable mysterie.

Which truely is a mistrie that passeth all mistries, for, who in all the worlde, would haue thought, that Ionas being thus caste in the bottome of the raging Sea, should haue escaped death, or who woulde haue beleeued, that our Sauiour Jesus Christ shoulde in death, finde euerlasting

Jonas. 2. 3

life vnto vs, and after such opprobriousnes and confusion of the Crosse, hauing bene driuen do wne, euen to very hell gates, he should rise againe, with such an excellent glory, power and maiestie, and that by his death, the wrath of God should be pacified, as the Tempest of the Sea was pacified, and ceassed as sone as Ionas was hurled into it: that calmenesse shoulde bee geuen vnto the troubled consciences of Sinners, and peace made betwixt God & men. And yet contrarye to the expectation of all the wicked worlde, all these thinges, I meane euerlasting life, forgiuenes of our sinnes, the pacifying of Gods wrath, tranquilitye and peace of Conscience, and a most sure attonemente betweene God, and vs, are mightelye purchased vnto vs, by the death and burying of the only begotten sonne of God, our sauiour Iesus Christ.

Aug lib. 22. de ciuitate dei Cap. 5.

By the death of christ gods wrath was patified.

Rom. 5. 1.

The. 5. Chapter.

How many waies this worde (hell) is taken in Scripture, and after what maner Christ descended into hell.

He descended into hell.

WHome I doe stedfastlye beleeue to haue descended into hell, for whether ye doe take this worde hell, for death it selfe, and for the extremest

træmeſt, and greateſt perils, daungers, griefes, dollours, and anguiſhes that a man can ſuffer here in this woꝛlde, and whereby hæ maye be bꝛought vnto his death, and conſequently foꝛ the guiltineſſe of ſinne, foꝛ the ſting and powꝛer of death, foꝛ the iudgement and wꝛath of God, and foꝛ the bottomleſſe Pit of all miſeries, and calamities, whē our ſauiour Jeſus Chꝛiſt was ſo outragiouſlye, dealt withal, when he did ſweate blood, when his Soule was heauie euen vnto the death, & when he was hanged moſt oppꝛobꝛiouſly, deſpiteſully, & ſhamefullye, betwixt twœ thœues, as foꝛ ſaken of God, & al creatures, without aide, helpe oꝛ comfoꝛt & ſo hanging on a trœ, did geue vp the ghoſt, bearing the curſe, anger and fury of God, which is a very hell, & fœling vpon him the condemnation, paines & toꝛments, that were due vnto vs foꝛ our ſinnes, thē went he in dœde doꝛwn into hel, which thought to ouerwhelme him, but it could not, becauſe he was without ſinne.

Joh. 14. 17
Numb. 19 21. 32.
Eze. 32. 21. 22.
Math. 26.
1 Sa. 2. 31.
Job. 10. 22.
Mat. 26. 38
Lu. 22. 44.
Math. 27.
A very hel.
Eſai 53. 4. 5. 7. 8. 9. 10. 11.
Gala. 3. 13
Luk. 23. 31.
1. Pet 3. 18.
Heb. 9. 15.
Rom. 5 6.

Oꝛ, if ye take this woꝛd hel, foꝛ the graue or ſepulchꝛe, then did our ſauiour Chꝛiſt go doꝛwne into hell, when he was layde in the graue, and deſcended into the loꝛwer parts of the earth, as the Apoſtle doeth witneſſe, and teſtifie.

2
Ge. 37. 44
Eſay 14.
Ephe. 4. 9.

Or, if ye do vnderstande by it, the estate and condition of ỹ dead, then did our Sauiour Iesus Christ, go down into hel whē he died. But most specially, when he did by his Diuine power & Godly might, make all the elect (whose Soules were in Abrahams bosome) to fele the efficacy, strength and vertue of his death that he suffered for them, and the fruictes of his Passion, and blodshedding.

Abrahams bosome.

4. Or, if ye will take hel in this place (which the Latines doe expresse by this worde, Interna, in the plural nomber) for the place of the dampned: I saye that our Sauiour Iesus Christ went downe vnto them, I meane, vnto the reprobate and dampned, when they did fele, perceaue, and vnderstand, (through his deuine & godly power,) that they were depriued of the merites of his death & passiō, and of the grace, health, and saluation, that he had brought & purchased vnto his electe and chosen children. And when he did, by the vertue, efficacie, and strength of his death, & blodshedding, breake the Serpents head, according to the promis, that was made vnto our first Parents, Adam and Eue, that is to say, when he dyd so ouerthrow Sathan the deuil, and all the power of hel, that he and his, can no more

Inferna.

How christ went into the hell of the dampned.

Gene. 3. The bresing of the Serpentes head.

more preuaile against the chosen and elect of God, nor yet against his true Churche, and faithfull congregation. Math. 16. Iohn. 10.

Then went he in deede downe into hell, and did harrowe it, whiche is a phrase and manner of speaking, that many do vse, but verie few doe vnderstand it, for why? they doe not perceiue, that it is borrowed of an olde custome & fashion, that was, vsed commonly among ancient Kings, and Princes, whē they did make any notable warre against their enemies, for thē if thei had taken any citie or towne, they were wont not only to beate it downe, euen to ỹ ground, but also to plow it, sow it with Salt, and to harrowe it, (as the like ye maye reade in the Booke of Iudges, howe Abimeleche sowed Salte. so we reade of Frederike Oenobarbus the Emperour, that ouerthrew Millane, and sowed Salt there, for that Citie toke parte with Alexander the thirde, being Pope, against Cæsar (and harrowed it after the Salte was sowen) thereby to declare, that the same Citie or Towne, was brought into vtter desolation, & that it should neuer be builded any more. What is to be vnderstanded whē we say that Christ harrowed hell. Iudic. 9. Ann. dñi. 1165.

Therefore when it is sayd: that our Sauiour Iesus Christ, did harrowe hell, the meaning of it is, (though it be vnderstāded The meaning of harrowing of hell.

1 Cor. 1. 1. Cor. 4. of fewe) that Christ our Sauiour did giue such an ouerthrow vnto Sathan the diuil, that hee did so bruse and breake his head, & that he hath gotten such a victory ouer all the whole power of hell, that it is no more able to hurte or hinder the children of God (for vnto them only this victory is gotten, hell having still, his full power ouer the vnfaithfull and reprobate) then a Citie or Towne, that is beaten downe euen to the grounde, and which is ploughed, sowen ouer with Salte, and harrowed, is able to recouer it selfe, or to harme the enemies that haue serued it so.

Vnto whō hel is ouercome.

The foolish imaginatiō of thē that thinke Christ wēt to fetche Adam out of hell. Luke. 16. We must not yet imagine, that our sauiour Iesus Christ, did in his own person, go downe into the hel of the dampned, and that breaking the Yron Gates, hee did bring out, in a route, the Patriarkes and other Faithfull Fathers of the olde Testament, for they were not there, but were in the bosom of Abraham, which (as the trueth doeth saye him selfe) is a place of ioye, rest, and comfort, suche a space being betwixt it, and hell, that the one can haue no accesse vnto the other.

The obiections of those y say that Christ And as for those that saie, that the soule of our Sauiour Iesus Christ, did suffer in hell fire, (although they doe bring and al-

ledge

ledge certaine reasons and arguments for them selues) whiche at the first may seeme to haue some colloure, for to dasell the eyes of the simple, and ignorannte, yet can I in no wise allowe their opinions and iudgement in this pointe.

Mens soule did suffer in hell fire.

The. 6. Chapter.

Reasons and argumentes of those that hold, that Christ went downe to hell in his soule: Aunswered.

THeir reasons & argumentes are these, sith that our Sauiour Christ (saye they) did come into this worlde for to deliuer mankinde from euerlasting dampnation, it was necessarye, that for to make satisfaction vnto the iustice and rightcousnesse of Godh, e shoulde beare the whole malediction, curse, and dampnation, that al mankind did deserue: but the malediction, curse, and dampnatiõ, that our sauiour Iesus Christ did beare in the bodye, when he did suffer his death and Passion, was not sufficient for the sinne of man, which hée hath deserued, and doth deserue euerlasting dampnation, is not onely in the flesshe, and in the bodye of man, but most specially in the soule.

Therfore, it hath not ben ordained of god,

That Christ went downe to hell,

that the body and flesh onely should suffer punishment, but also the Soule. Sith then that man was iudged and condempned because of his sinne, to suffer euerlasting punishment, both in body and Soule. It was also requisit, that Christ, for a ful satisfaction for our sinnes, should suffer the same, that wee shoulde haue suffered. Whiche thing he had not done, if he had not suffred punishment, as wel in the Soule, as in the bodie.

A false conclusion.

Where vpon they doe conclude, that as he hath suffered in the body, here vpon the earth: so he did also suffer in soule, beneath in hel: that the satisfaction might be whole, perfect, and full. And of this opinion, many of the auncient and late writers haue ben. Bede maketh mention of it, in a certaine place, not affirming that it was so, but alledging onely the opinion of some, and yet without naming of them, howbeit I think that he did vnderstande Origene, Ierome, and Tertullian. But now we will see, how well this doeth agree with the person of Christ our Sauiour.

Tertullian. Origene Ierom 9. of the Preacher.

Answere to the foresayde obiections.

First and formost, if they will haue the punishmentes, paines, and tormentes, that Christ suffred, to be in al poinctes correspondent, vnto those sinners, for whom Christ

died,

died, had deserued, it had bẽ onely necessary, that he shoulde haue suffered here in the body vppon the earth, and that the soule should also haue suffered in hel for a while, but ỹ he should haue suffered both in body and soule euerlasting punishmẽts with the dampned.

But God his Father did content him selfe: with the paines and tormentes, that he was in for a while, hauing a respect not onely vnto ỹ paines that he did suffer, but vnto his righteousnesse, innocencie, and obedience, which caused him to take and allow the paines which our Sauiour Christ did suffer for a time as sufficient for to obtaine and purchase vnto the faithful beleeuers a full deliuerance from euerlasting paines and tormentes, which they had deserued, through their sinnes.

Wherein God had a respecte in his sonne our sauior. Rom. 5. 18.

Note.

Moreouer it was no nede at all that the soule of our sauiour Christ should go down into hel for to suffer there, for it hath suffered punishment inough here vppon earth, sithe that in it, I meane, in his soule, he did beare the same iudgement and condemnation, that we had deserued: for ths bodye did not suffer without the soule, yea, if the sorrowes and paines of the one, could bee separated from the sorrowes and paines

Howe the soule of Christ did suffer.

of

of the other, whiles the bodye and soule be ioyned together by life: we should haue a iust occasion to saye, that the soule did suffer afore the bodye, and that the sorrowes and griefes of the bodye, did procæde and come first of the Soule.

Mat.24. Mark.14. Luke.22. Iohn.18. For els, what did these wordes meane: my Soule is heauie vnto the verye death, whereof came this woful sweat, that did runne downe to the grounde, as dropes of blood, and the complainte that hee made to God his Father, in the Garden? Whereof did also come, that great feare, trouble and horrour, that hee was possessed withall, as the Euangelistes do testifie vnto vs: If hee had not beene in an extræme agonie, and muche greater, then mans wisedome can comprehend: What nede should he haue the Aungels for to comfort him?

Luke.22. Againe, who would not wonder and marualle to see Iesus Christ our Sauiour so sore afraide and troubled (as the Euangelistes doe set him forth vnto vs) for the death, that hee should suffer, if hee should haue had respecte to none other thinge but onelie vnto the death? Doe we thinke that there was lesse heart, lesse corage, constancye, and manfulnes, in our Sauiour Iesus Christ, then in many thousand of Martyrs, that

that haue gone so ioyfully and merelye vnto their death for his sake?

But what doe I speake of Martyres? Howe many wycked doers doe we see dayelye goe to theyr death (whiche they haue deserued) with their wicked and abominable doinges, moste manfullye, and with suche a Face and countenaunce, that ye woulde thinke that they did goe to a Feaste or banquet: Shall we say that the sonne of God had lesse courage, then these haue, in so good a cause, as he did die in? It must nedes be then, that there was some greater thing then the death of the Crosse, which was at hand, some what there was, I say, that was of more weight and importaunce, then that whiche did appeare outwardly. What thing caused Christ to be so heauye before his death.

His bodye was not yet in the handes of the tormentours, he had onely the death before his eyes, and as it were an imagination of it, whiche troubled him nothing so muche, as the dreadefull iudgement of God, whiche he knewe he must nedes beare. When he did then enter into this Agonie, then did he beginne alreadye to descende and goe downe into this horrible Hell, where he was detained and kept a while for our sakes, for horrible hell.

what

for, what greater hell can one imagine to be vnto man, than to feele Gods wrathe throughly kind'ed against him, to be faine to beare his terrible iudgement, and fury, and to bee in the same estate that our sauiour Christ was in, when hee did crye out, saying: My God, my God, why hast thou forsaken mee?

Matth. 27.

Although he was true, and natural God, and also true and naturall man, so that his Godhead could not bee separated from his manhood: yet the humanitie was then as if it had ben vtterly forsaken of the diuinity, and left succourlesse, and as if it had beene bath in body and soule driuen downe into the bottomles pit of hel, and giuen ouer of God.

Therfore it was no neede, that the soule of Christ should go downe after any other sort, for to suffer the paines and torments that wee had deserued. For the places doe not agrauate the paines, nor make them more heauie and grieuous: but the heauie and intollerable burden of Gods wrath & iudgment, wheresoeuer it is felt, or wheresoeuer men are faine to beare it.

Note.

Therefore they that doe affirme, that the soule of our sauior Christ must needes of necessitie suffer in hell, doe plainelye declare,

They know not what hell is.

clare, that they know not what hell is, nor what our sauiour Christ did suffer for thē, nor yet what the vertue and efficacy of his death and passion is. I allowe better the opinion of them, which saye, that this is to be vnderstanded of a spirituall descending or going downe wherby it was declared, & preached through the efficacie, vertue and power of Christes holye Spirite, vnto the Soules of the reprobate, that were in the vnquenchable fire of hel, that their vnbelæfe and stubbornesse was the cause of their eternal and euerlasting dampnation, and that they should haue no deliuerance from it, by ỹ death and passion of the only begotten Sonne of God our sauiour Iesu Christ, whereunto the wordes of Saynct Peter semeth wel to agrée (saying,) Christ hath once suffered for sinnes, the iuste for the vniust, for to bring vs to God, and was killed, as pertaining to the flesshe, but was quickened in the spirit, in which spirite, he also went and preached vnto the spirites that were in prison, whiche were in times past disobedient.

The spirituall going downe of Christ into hell.

1. Peter. 3. By the spirite he meaneth the power of the Godhead, and not of the soule of Christ.

So wée perceiue by these wordes of the Apostle, that both the dampned and saued had al one maner of fæling of ỹ death and Passion of Christ, but yet to diuers endes,

Both wicked and Godly, had one feeling of Christes

for

death, but to diuers endes.

for the one (that is) to ý godly that were in Abrahams bosom, was certified by the diuine power and Godhead of Christ, that nowe was the fulnes of time come, to fill vp the measure of their ioye, and euerlasting salnatiõ. that they long loked, hoped, and thyrsted for. And to the dampned was preached Christ crucifid, but to the encreasing and augmenting of their owne damnation, for ý they haue no part or portion by his death of Gods fauour: But rather an heauye iudgement, because as Saint Paul (saieth) Christ, is, Odor mortis ad mortem his. &c. This is, the sauour of death vnto death to those that beleeue not.

2. Cor. 2.

What Christes going downe to hell is.

But howsoeuer men liste to take it, this shalbe my belefe, that the going down of Christ into hell, is our deliueraunce from thence. For except our sauiour Jesus Christe had bene enuironed and compassed aboute, with the sorrows and Paines of hell, and in a maner ouerwhelmed with them for a while, hell woulde haue swallowed vs vp vnto euerlasting dampnation: wee shoulde haue perished vtterly both in body and Soule: wee should neuer haue escaped the tyrannye of Sathan, nor bee healed of the deadly wounde that we haue receiued of that olde venimous serpent, the

deuil,

deuil, and enemy to our ſaluation. So that, I deny not that article of Chriſtes deſcenſion, but of the maner how, is the queſtion, for when it is ſayde, he will not leaue his Soule in hell: hée ſpeaketh not of his, deſcending into hell of the dampned, but that he ſhal riſe againe from the dead, that is, he ſhal not leaue him in death: or lying continually in the graue. For the ſoule in that, place, is take for ỳ whole natural man. &c. For, ſéeke all the ſcriptures from one ende to another. & ye ſhal neuer find, that Chriſt in body or ſoule, deſcended into hel, but that he died, and roſe againe the thirde daye, according to the Scriptures. For, you ſhall note, that the Eaſt Churche had it not, the Counſell Nicen Creede hath it not, nor the Counſell of Epheſus, &c. But to hée ſhort, ye ſhall vnderſtand, ỳ chriſt deſcended into hel, thræ maner of wayes. Videl. Firſt in power, as when the Vaile of the Tẽple did rent in twain, from ỳ top to the bottome, & the earth did quake, & the ſtones were clouen, and the graues did open themſelues, & many bodies of the Saints which ſlept, aroſe, & came out of the Graues after his reſurrection, and went into ỳ holy Citie, & apeared vnto many. Secondly, in ſpirite, whẽ as he ſaid, my ſoule is heauy euen vnto

Act. 2. 23. 24. 17. 31. 32.

By ỳ ſoule is meant the body or perſon of Chriſt.

By hell is meant the graue.

Rom. 13. Hebr. 12.

Math. 12. Acts. 2. Luke. 21.

Loke more hereof in Eraſmus vpon the Creede.

Chriſt deſcended thre maner of wayes into hell.

Mat. 27. 51

In power.

In ſpirite.

Mat.26.38 Math 27. 46. Joh.19.40. Ephe. 4.9.

vnto the death, & when he cried. My God, my God, why hast thou forsaken mee? The thirde, in person, when as he was layde in the grave, as wee reade, that they toke the body of Jesus, and wrapped it in Linnen clothes, with the Odours, as the maner of the Jewes is to burye, and Paul saith now in that hee ascended, what is it, but that hee had also descended first into ỹ lower part of the earth? This deare brother is my beleefe, grounded vpon the worde of God, and not vpon men, or mens dreames, or phantacies. And report not that I do deny any article of the Faith (God forbid I shoulde) wherfore, reade with iudgement, and with the spirite of mildenes, come not pre iudicio, but with iudicio.

A request of the auc-thour to the gentle reader.

The opinion of some, concerning christes going downe to hell.

Some there be againe that be of opinion, that the soule of Christ went not downe in to the hel of the dampned, but that it went onely downe for to deliuer the Patriarkes and other holy Fathers, of the old Testament out of the Lymbe, and also for to deliuer the soules of them, that were of lesse perfection, then the Patriarkes, and other holye Fathers, out of the paines of purgatory, where they were kept for to make satisfaction for those Sinnes that they had done no penaunce for in this worlde: But

as

as for Lymbe, I know non, but Abrahams bosome, which to saye truely, is that most blessed life, (whiche they that dye, in the faith that Abraham did) shall enioye after this worlde. What Abrahams bosome is.

The 7. Chapter.

Christ is our true Purgatorye, and the Papistes Purgatorye is false.

AS for Purgatory, I know none other but the blood of Jesu Christ our onely Saviour, that doeth cleanse vs from all our sinnes. Again, none other fire do I know in al the scriptures, that hath any vertue or power to purge sinnes, but the fire of his holye Spirite, wherewith hee promised to Baptize his elect and chosen, and the fire of his sacred and deuine word, whereof himselfe speaketh on this maner, ye are clean, because of the worde that I haue spoken vnto you. This is true purgatory, wherin all must bee purged afore that they can enter into the kingdome of God. The true purgatorie. 1. Iohn. 1. Acles. 1. Math. 3. Iohn. 1. Luke. 3. Iohn. 15.

That our Purgatory that they haue inuented of theyr owne heades, without, and against Gods word, is a most deuilliche, and abominable blaspheming against the The Papistes purgatorye.

merites and bloodshedding of our Sauiour Christes death and Passion: For by it the onely begotten sonne of God, is made an vnperfect sauiour, and of lesse authoritye, power, and strength then they will haue that fleshely Idoll of Rome and most pernicious Antechrist to be: vnto whom they dare attribute and geue full authority and power to absolue men, and to graunt vnto them a full pardon of all theyr sinnes, euen *à pœna, & àculpa*, that is to saye, to deliuer them, not onelye from the offence itselfe. but also from the paine or punishmente that is due vnto it.

The Pope of greater Authoritie and force, then Christ the sonne of God, among the Papistes. O most abominable blasphemy. Esai. 63. 5.

Whereas poore Christ, who hath shed his hart blood for vs, and who hath troden the wine presse alone, is scarcely able by their doctrin, to forgiue vs our offences, at least, he cãnot release vs of ỹ paine. For, if it be of his forgiuing, we must suffer the paines that be due vnto our sinnes, in the fire of Purgatorye, tyl we haue made satisfaction for them, or til we haue bought them out at the Antechristes handes, & at the handes of his shauelings: or els, we must make a full satisfaction for them, here in this worlde, whiles we are here yet a liue, if at least we entend for to escape that whot burning fire of theirs: So that euere way Christ shal be

but

but halfe a Sauiour, and God his father, a most abhominable and deceitfull lyer, for (he sayeth) at what tyme soeuer a sinner doth repent him of his sinne, from the bottome of his heart, I wil put his wickednes out of my remembraunce, so that it shal no more be thought vpon. Ezech. 18.

Howe is this promise fulfilled, I praye you, if he do so cruelly punishe our wickednes, and offences in the fire of Purgatorye after that hee hath forgeuen and pardoned them? Is this to thinke no more vpon thē? what can these deuilishe and abominable Sophisters alege nowe for them selues? will they saye, that God is a lyer, and that hee doeth not performe and fulfill his promises most truely: eythar they must say so (what starting holes soeuer they can finde out) or els confesse and acknowledge, that their Doctrine is most detestable, and also blasphemous against the trueth of Gods promises, and against the merites of the most precious death, passion, and bloodshedding, of his onely begotten sonne our sauiour Jesu Christ.

If the Papistes purgatorye should stād, Gods promises must needes be false.

And in another place, this most mercifull Father, and bounteous Lorde, who is alwaies true and most faithfull in al his promises, doeth crye out, saying: I am he,

Esai.43. I am he, that taketh away the wickednes, and that for mine owne sake. & thy sinnes will I remember no more: Here in these fewe wordes, whiche are both so swéete and so comfortable, we haue thrée Godlye promises: First, howe that hée will take awaye our wickednesse, our sinnes, and offences, whiche thing he did alreadye fulfill and performe by the death & passion of his sonn Jesu Christ our lord, of whom, Johñ. Zacharias sonne did saie, this is the Lambe of God that taketh awaye the sinnes of the worlde. Doth not this sufficiently teach vs, that it is God onelye and none other, that taketh away our sinnes, and that he doth it by none other purgatorie, but by the blood of his onely begotten sonne our sauiour & redéemer? The seconde promise is, that he will put away our sinnes and offences, for his owne sake, and not for any respect that he should haue either to the merites of our owne workes, or to any satisfaction, that wée be able to make here in this worlde, whiles we be yet aliue, for he saith that he wil doe it for his own sake, or for his own selfe (that is to say) of his own mére good nes & mercy, being prouoked therto, by no maner of merites or deseruinges of our behalfe, as Paul playnlye setteth it out,

The place of Esai expounded.

Johñ.1.

when

when he sayth, *Commendat autem suam charitatem erga nos Deus, quod cum adhuc essemus peccatores, christ pro nobis mortuus fuit.* That is to say, God setteth out his loue towardes vs, seeing that while we were yet sinners, Christ dyed for vs. Rom.5

They therefore that say, that they onely doe escape the paines of Purgatorye, that doe beare here a sufficiente penaunce, and make satisfaction, for ther sinnes, do most shamefullye belye the trueth of Gods promises: whereby we are certified and assured, that God doeth take away our sinnes, for his owne sake onelye, and not for any merties or satisfaction, that we can make, eyther in Purgatorye or any where els, though we were able to liue, Mathusalahes life: yea, by their owne doctrine. as ye shall finde it written, in the Maister of sentences, though al the paines, griefes, sorowes, and tormentes that euer were suffered by men, sence the beginning of the world, and shalbe suffered vnto the last daye of iudgement, were heaped together one vpon another, yet they should not be able to put awaye the lest sinne that is committed in this world. This is ix. hundred three score & ix. years. Gene.5.

Saint Augustine saieth very well, according to the trueth in the Psalms. *Non tibi deus* August. in Psalme. 31.

deus reddit debitam pœnam, sed donat indebitam gratiã. That is to say, God doth not rẽder to thee due punishment, but doeth geue to thee his vndeserued grace. For as Peter Martir saith vnto the Romaines. *Christus enim nobis donatus est gratis, nullis intercedẽtibus nostris meritis. Christus autem sibi nos non gratis, sed suo sanguine & cruce acquisiuit.* That is to saye, Christ is geuen to vs freelye, without any our merites, but Christ hath gotten vs vnto him selfe, not freelye, but by his blood and crosse. And S. Barnard sayeth plainelye these wordes. *Traditus est enim, propter peccata nostra, nec dubium. quin potentior & efficatior sit mors illius in bonum, quàm peccata nostra in malum.* That is to saye, He was deliuered vp, or died for our sinnes, neither is it to be doubted, but that his death is mightier, and of more force & effect in good towards vs, thẽ our sinnes in euil. As though he in fewe wordes had said, Christes death is more stronger to get saluatiõ to vs then our sinnes were to get vs damnation, for wee haue gotten more by our newe Adam, then we lost by our olde Adams fall.

Petrus Martir in Rome.

Barnard in annuntiatione Mariæ. Ser. 1.

Rom. 5. More gaines by Christ, then losse in Adam.

Chap. 8.

Popish purgatory is flat against the wrath of God. For it maketh Christes death and passion of little or none effect.

WHereby we læ plainely that their Purgatory pickpurſe, is cleane contrarye to the true doctrine of Chriſtes Paſſion, for if I may, or can make a ſatisfaction by ſuffering of paines in Purgatorye for my ſinnes, then Saint Auguſtines wordes are falſe, for he ſhould ſaye, he doeth render to thee thy deſerued paine or puniſhment, and not to ſaye, hee doeth not reuder vntothee thy deſerued deſerued puniſhment, and againe, thy deſerued grace, and not vndeſerued grace. Saint Barnards wordes are not true, if I maye make, or get to my ſelfe ſatisfaction, by ſuffering of puniſhmẽt in purgatory for my ſinnes, for he ſhould haue layd, we haue gotten more by our ſinnes in ſuffering paine, then wee haue by Chriſtes death. And ſo cõſequentlye, paine was more effectuall & ſtrong to vs, to obtaine Heauen, then was Chriſtes paſſion, whiche ſuffered for our ſinnes, and therefore ſinne was good to vs by this reaſon: for through ſinne came puniſhment in purgatory, & by puniſhment commeth life euerlaſting, as the Papiſt affirmeth, ſo thẽ we may ſaie: Chriſt dyed in vayne, and ſhed his precious heart blood in vaine.

The Papiſtes doo make Auguſtine a lyer.

The Papiſtes doo make Barnard a lier.

Gala. 3.

The thirde promiſe, is much like vnto Ezech. 18.

Ezech. 18. that whiche hée made before, by the Pro-
phete Ezechiel, hée doeth promise here, that
hée will no more remember our sinnes,
but vtterlye forget them, and neuer thinke
vppon them. Whiche is signified vnto vs,
in many other places of the Scripture, as
when it is sayd, that the Lord him selfe will
cast awaye our sinnes, into the bottome of
the Sea. Againe, that as highe as the Hea-
Psal. 103. uens be from the earth, and as farre of as
the East is from the West, so farre the
Lord wil put away our sinnes from vs. Is
it to bée thought then, that forgetting his
promises, he will so tyrannously punishe
our sinnes, after that he hath once forgiuen
& pardoned them, and also so substancial-
lye purged them, by the onelye and true
purgatorye, whiche is the moste precious
blood, of his onely begotten sonne our sauio
our Christ: who being the wisedome of the
Math. 17. Father, appointed and ordained of him to
bée our onelye teacher and instructour, in
thinges that pertaine to his glory, and to
our saluation. and whose doctrin we ought
Broade to contente our selues withall, doth make
waye, and mention onely of two waies, of the which
narowe. the one being narowe, and straight, doeth
leade them that walke in it, vnto life and
Math. 7. Saluation. And that the other waye is

both

both wide & broade vnto vtter perdition, and death everlasting.

And as he doth here speake onely of two waies that do leade either to life, or destruction: so doth he in S. Luke appoint only two sundry estates & conditions of ỹ dead, placing al ỹ faithful departed, in the bosom of Abraham, where they were in felicity and ioye, and al the vnfaithful and reprobates, in the vttermost darkenesse of hell, where the riche Glutton was in intollerable tormentes and paines. But yet doth he more liuely stoppe the mouthes of our Purgatorie Scullians, when he saith, Verily, verily, I saie vnto you, hée that heareth my wordes, and beléeueth on him that sente mée, hath euerlasting life, & shal not come into iudgement or condemnation, but is passed from death vnto life.

Two waies onely Luke 16.
Two estates of dead
The riche Glutton.
Purgatory Scullians.
John 5.

These wordes are moste diligently to be noted, and marked, for many comfortable lessons may be learned of them, to the quieting of our owne consciences, and to the great comfort of our soules.

First and formost wée learne, that they that take holde by faith vpon the glad and ioyfull tydinges of our saluation, declared in his worde, howe that our Sauiour Iesus Christ did bring into this world, and beléeue

What wee learne by this place of S. John

The place of John expounded truely. Note.

beléeue that God, who did sende him, is become a most merciful & louing father vnto vs being alwaies ready for his sonne Jesu Christes sake, who by his deathe hathe pacified his wrath, & made attonement betwixt him and vs, to receiue vs vnto hys mercy, & to pardon vs al our sinnes: haue already euerlasting life, being as sure of it, as if they were already in full possession of it, triumphing with their heades in the glorious kingdome of Heauen.

Howe wee are already in possessiō of Godes kingdome.

For wee doe receiue it alreadye in thys life by faith, wee are already possessed of it by hope and wee are therein already confirmed by holinesse of life. But how could it be verified, that the faithfull beleeuers haue euerlasting life, as being alreadye in ful possession of it, if after their death & departing out of this life, they muste be broyled and rosted in their Purgatorye fire, by the space of vii. yeres, for euery sinne that they haue cōmitted in this life, if theire doctrine be true, it were in a maner better for them, that they had neuer bene borne. For thei say, that the fire of purgatori doth differ nothing from the vnquenchable fire of hel, sauing oeely that the one is euerlasting, & the other lasteth but for a time. Is this the blesful rest that the holy ghost doth

Howe long wee muste suffer in Purgatory for euery sinne.

Wherein the fire of Purgatory doth differ from the fyre of Hel. Apoca. 14.

pro-

promise vnto them that dye in the Lorde, that is to say, in the faith of the only begotten sonne of God our Sauiour Christ.

The spirit saith, that they shal after their death rest from their labors, verily, that were a pore rest, if when a man hath toyled & labored al the day long, he shoulde be faine to lye al night in a hot burning ouen, I iudge he would not be very hasty to goe vnto his reste. Note.

Howe it is to be vnderstãded that the faithful shall not come into iudgement

Secondly, here we shall marke, that the true beleuers shal not come into iudgemẽt of condẽnation, that is to say, nothing shall be laid to their charge, no sinnes shalbe imputed vnto thẽ: but through faith in the only begottẽ sonne of God, they shalbe accoũted as righteous, as if they had neuer committed any offence. For why, Christe our sauiour is made vnto them, righteousnes, sanctification, & redemption, how can it be then, that they muste suffer such grieuous paines in a fire, whiche is altogether like vnto hel fire (as they say) if no iudgement shal be geuen against them? No offendour is wont to suffer punishment, except he be iudged and condemned to it. But the truth it selfe doth say, that they that beleeue, shal not come into iudgemẽt or condemnatiõ, wherunto the Apostle doth say, *Nulla igitur* 1. Cor. 1. Rom. 8.

igitur nunc est condemnatio his qui insiti sunt Christo Iesu, qui non iuxta carnem versantur, sed iuxta spiritum : That is to saye, there is now no condemnation to them that are in Christ Jesu, which walke not after the flesh, but after the spirite.

They therefore which do say & affirme, ý the faithful shal in ý other world suffer the paines and punishments that are due to their offences and sinnes, are directly against the Scriptures and worde of God.

Laste of al, this are wee assured of that they whiche take holde vpon the mercy of God, declared vnto vs in our Saviour Jesu Christ, are alredy passed from death to life, meaning thereby, that they be delivered from the sting and power of deathe, whiche is sinne, and from al the penalties that are belonging vnto it, and that there remayned no more after this mortal life, but to enioy, and possesse, that eternall and euerlasting life, that the onelye begotten Sonne of God hath so dearely bought and purchased vnto vs: whiche thing the Holy Scripture dothe declare, and sette forthe vnto vs by many godly and comfortable examples, for there doe wee reade, that assone as poore Lazarus was dead, hys soule was by the handes of the Aungels carryed vp

How wee are passed from death to life.

Poore Lazarus. Luke 16.

vp into the bosome of Abraham (that is to say) into ioy and felicitie.

Againe, as sone as the théefe that hong on the Crosse by Christ, did say remember mée, O Lord, when thou commest into thy kingdome: straite waies our Sauiour Iesus Christ gaue him this moste comfortable answere: Uerely I say vnto thée, this daye thou shalt be with mée in Paradise, ý is to say, in my heauenly kingdome, for so Christ prayed his Father, as Iohn recordeth in his Gospel, saying, Father, I wil, that they which thou hast geuē me, be with me, euē where I am, that they may behold my glorye. So likewise the Wiseman in his Booke (nay rather the spirite of God in the Wise man) saith, The soules of the righteous are in the hande of God, and no torment shall touche them. And whereas they dó bring here a tricke of their wicked and vngodly Sophistrye, saying, that the théefe did obtayn this frée pardon at Christes handes by a singulare priuilege, which al men must not looke to enioy, for priuileges, as the Lawiers be wont to saye, bée not common to al men,

Mat. 27. Luke 23.

Iohn 14.

wisd. 3. Deut. 33.

A papistical tricke.

I dó answere, that no man is saued, that by priuilege, whiche dothe onely pertaine vnto the true and faithfull beléeuers, and

Wee are al saued by priuiledge.

not

not to the vnfaithfull, and reprobate, in comparison of whom, ỹ chosen and electe of god are very fewe in number, for though many be called, yet fewe are chosen, and elected, to these fewe doth the priuilege of the children of God belong, and not vnto all men, so that the Lawiers saying shall also be verified in this poynte, as then the poore Lazarus, and also the thefe, were assone as they gaue vp the ghoste, receyued into the euerlasting ioyes of heauen, without suffering any tormentes or paines for the sinnes that they had cõmitted in their life time.

Math.20.

So do I stedfastly beleeue, that all true and faythfull Christians, that dye in the faithe of Christe Iesus our Sauiour, shall immediatelye after their death be receyued into the glorious kingdome of God, where they shal reigne euerlastingly with their head, Christe Iesus, who is the onely Purgatory of all faithfull beleeuers & true seruantes of God. Many notable sayinges of the aunciente Fathers might I nowe bring for the confirmation of this comfortable and moste sure doctrine, but a fewe shall suffice in stede of many.

Christe is the true purgatorie for Christians.

Firste, the Holy Martyr saint Ciprian dothe saye these wordes in the very latter ende

Cipr. cont. Demetrian.

ende of that Epiſtle, or Treatye: although thou doeſt at thy verye departing, and at the going downe of this temporall lyfe, prayе vnto GOD for thy ſinnes, and call vppon him with a faithfull confeſſion of his name, and acknowledging of thyne owne treſpaſſes, and offences: thus beléeuing and confeſſing, thou arte forgeuen of thy ſinnes, pardon is graunted and gæuen vnto thée by the méere goodneſſe and mercye of God. * And in the verye deathe it ſelfe thou paſſeſt vnto immortalitie. And in an other place he ſaithe: Sith that wée knowe (ſaith he) that our brethren, that are by the Lordes calling deliuered from this world, be not loſt, but ſent before vs. We * muſte not here put on blacke, or mourning gownes, ſith that they haue alreadye there put on white garmentes.

* Et ad immortalitatẽ ſub ipſa morte tranſitur. In ſerm. de immortalitate.

* Nec accipiendas eſſe hic artas veſtes: quum illi ibi indumenta alba iam ſumpſerint.

These wordes are ſo playne of themſelues, that they néede no expoſition at all, for what els dothe hée vnderſtande by the white garmentes, that they haue alreadye put on there, but the Crowne of immortalitie, and of euerlaſting glorye? and vnto this dothe Sainct Auguſtine agrée, ſaying: *In requie ſunt enim animæ piorum à corpore ſeperatæ, Impiorum autẽ penas luunt donec iſtarũ ad æternam vitam, illarũ verò ad*

Augu. de ciuitat. dei lib. 13. cap. 8.

æternam

æternam mortem, qui secunda dicitur corpora reuiuiscant. That is to say, the soules of the godly (by whom doubtlesse he vnderstandeth al those that dy in the faith of Christ) being separated from their bodyes, are in rest and quietnes, and the soules of the vngodly doe suffer punishmentes, vntill the bodyes of those do rise againe vnto life euerlasting, and the bodies of these vnto eternall death, whiche is also called the second death, but more plainly doth he yet in an other place declare and sette before our eyes, the whole substaunce of the mater, when he saith: *Primum enim locum fides catholicorum diuina auctoritate regnum credit esse cælorum: Secundum gehennam: Vbi omnis Apostata vel à Christi fide alienus æterna supplicia experietur. Tertium penitus ignoramus: imò nec esse in scripturis sanctis inueniemus.* That is to say, the faith of the Catholiques, by the diuine authority dothe beleeue. First, that there is the kingdome of Heauen: And secondly, that there is a Hell fire, where in all Apostates, and all they that be straungers from the faithe of Christe, doe suffer tormentes and paines.

Aug. contra Pelagianos. Hipponosticon lib. 5.

Mark this ye purgatory builders, that do hold and maintayne ỹ thirde place.

No third place at al doe wee knowe, nor yet finde in the holy Scriptures. And in an other place he saith: *Duæ quippe habita-*

tiones

tiones ſunt, vna in igne æterno: alia in regno æterno. That is there are (ſaith he) two habitations or dwelling places, ỹ one in the euerlaſting kingdom, & the other in the eternal fire. And againe he ſaith, know ye, that when ỹ ſoule is departed frõ the body, either it is by & by put in Paradiſe, or els it is thruſt into hel for his ſinne. But to ſtay long vpon the fooliſh & lippe labour prayer for the dead, it ſhal be needleſſe, for although they (I meane the Papiſts) haue deuiſed diuers and ſundry lyes, as ye may reade in their Legends, how that ỹ ſoules of the dead appeared to their friendes, willing them in any wiſe to procure Maſſes & Dirges for them, for that they were in the paines of Purgatory, & ſo vnder pretence of charity, robbed the peoples purſes, & did their ſoules leſſe good, yet I ſay, they haue no warrant in Gods booke for their doing.

De verbis apoſtol. ſerm. 18.

De vanetate huius ſæculi

Chap. 9

Againſt praying for the dead: and apparitions of the deade after their departing hence.

IF prayer were ſo neceſſarye for the deade, no doubte Holye Scripture would haue made mention

therof, as it doeth of al other things néde-
full for vs to learne. Saint Paul ſaieth, I
1. Theſ. 4. would not haue you ignorant Brethren,
concerning them which are a ſléepe, that
ye ſorowe not as men without hope, for if
we beléeue that Jeſus is dead, and is riſē,
euen ſo them whiche ſléepe in Jeſus, will
God bring with him (& in the ende he con-
cludeth with this Counſel) wherfore com-
forte your ſelues one another with theſe
wordes. Here Paul had a good occaſion to
moue the people to praye for the dead, if it
had bene neceſſarie, for when he had com-
forted them with the hope of the reſurrecti-
on, hée woulde haue ſayde, comfort your
friendes Soules, or the ſoules of the dead
with your praiers, Almes déedes, Maſſes,
dirges, but he neuer ſpak word of al this,
but ſimplye ſaid, comfort your ſelues one
another in this life, meaning with ý word
of God, which certifieth vs that wé ſhal al
dye: yet ryſe againe, at the ioyfull & gene-
ral reſurrection, with theſe our Brethren
and Siſters, and méete the Lorde in the
Eccle. 9. Clowds, wherfore the ſcripture ſayth, the
dead hath no parte in this world, nor in a-
nye worke vnder the Sunne. Saint Hie-
Hierome in Eccle. 9. rom vpon that place ſayeth: the dead (ſaith
he) can adde nothing vnto that which they
haue

haue taken with them out of this life, for they can neither do good: nor sinne, neither increase in vertue, nor vice. &c. To what ende then do your prayers extend, or what good doth it them, when in hel they cannot increase in good, nor in heauē in vertue, so eyther it boteth not, or nedeth not.

Saint Ambrose saith vpon these words, I am a straunger in the Earth, as all my Fathers were, therefore (sayeth he) as a Pilgrime he hasted to the cōmon Countrey of the Saintes. Yee that hath not here receiued forgeueneſſe of his sinnes, shall not be there, for he cannot come into euerlasting lyfe, for euerlasting lyfe is the forgiueneſſe of our sinns. But Saint Ciprian plainly saith, *Quādo isthuc excessum fuerit, nullus iam locus pœnitentiæ est: nullus satisfactionis effectus. Hic vita aut amittitur: aut tenetur: hic saluti æternæ cultu dei, & fructu fidei prouidetur.* That is as muche to saye, after we be once departed out of this lyfe, there is no more place of repentaunce, there is no more effect or working of satisfactiō, life is here either lost or won, euerlasting Saluation is here prouided for, by due worshipping of god, and the fruites of Faith: And a little before in this same place he saith againe, *Trāsierunt omnia illa*

Am. de bona mort. cap. 2.

cipr. contra Demetrianum.

Ibidem.

tanquam umbra, erit tunc sine fructu pœnitentiæ, & dolor pœnæ, & inanis ploratio, & inefficax deprecatio. That is, al those thinges passe away as a shadow (meaning pride, riches, vaineglory, whiche he speaketh of before) thē he shal be without fruict of repentance, griefe of pain, & in vain weping shal be then, & praier shal be of no force.

Thus good people, you se by Scriptures and Fathers, how vaine prayer is for the dead, but yet the Pope hath for money all thinges to sell. For as one saith of Rome:

Bernardus Cluniacen. in Satyra, Rome.

Roma dat omnibus omnia dantibus: omnia Romæ cum pretio. Rome geueth al things to them that geue: all things at Rome will passe for mony. For it is an olde saying:

Curia Romana non captat ouem sine lana.

The Courte of Rome will not take the shæpe without the flæse. And there ful well was Rome painted out in his trade of marchaundise by one Baptista, and yet he was no Caluenist, but a Papist, which saithe,

Baptis. Mantuanus. The marchaundise of Rome.

Venalia nobis Templa, Sacerdotes, Altaria Sacra, Corona Ignis, Thura, preces, Cœlũ est venale, Deusq;

That is, amongst vs in Rome Churches, Priestes, Altars, Walles, Crownes, Fire, Incence, Prayers, and Heauen are set

to sale, yea God hym selfe among vs may be had for money. But I leaue this, for that the breathe of Rome declareth his owne stinch, the Lorde hath opened al her sleightes that they which cannot see, maye yet feele and vnderstande it.

Well, by these testimonies then you may see, that prayer for the dead auayleth nothing: that the Popish Priestes haue no Pater noster, without a Pennye. And as for the apparitions of Soules, it is false, for after they be deliuered of the burthen of the flesh, they are in ioy and felicitie and wander not abroade, as foolishly is surmised.

No penny, no Pater noster.

I eare therefore what S. Chrysostome an auncient Doctor saith to this: *Quid ergo respondebimus ad illas voces? anima talis ego sum (excipit) non anima defuncti est quæ ista dicit, sed dæmon, qui hæc vt audientes decipiat fingit, & mox: Quare vetularum hæc verba, imò decipientium ducenda sunt, & puerorum ludibria & iterum, non potest anima à corpore separata, in his regionibus errare, iustorum animæ in manu Dei sunt, infantium similiter, non enim pecearunt: Peccatorum verò post hunc exitum continuò abducuntur, quod Lazaro & Diuite planè efficitur. &c.* That is, what shall wee saye therefore to those

Chrisost. in Mat cap. 8. Hom. 2. 9

voyces, whiche say, I am such a soule? He answeareth, that voice that speaketh these thinges, is not the soule of any person departed, but it is the deuil which doth faine these things, to deceiue the hearers, wherfore, suche wordes are to be counted olde wiues tales, and folish fables of children: for the soule separate from the body, doth not wander in this worlde, for the soules of the righteous are in the hande of God, likewise the soules of infantes, for they haue not sinned: the soules of the sinners, after their departure are straight way caried to their place, which plainly apeareth by Lazarus, the righteous, and the wicked riche man.

Mic. 3.

Augu. lib. 2. queſt. 3. ad simplicianū.

S. Augustine also saith, that the spirit of Samuel, which the woman Sorcerer rayſed to Saul, was not the soule of Samuel, but the deuill, which appeared in Samuels likenes, for to deceiue Saul. And therefore he pronounceth plainly, & saith, either they be sayinges of lying men, or the wonders of deceitful deuils. Thus thou maist plainly see, how vainely & deceitfully Rabanus, Archebishop of *Magunce*, reciteth out of Gregorie the first, & of Beda, with the rablement of al the papists, the apparitions of soules departed to mainteine their fay-

Reade. Deut. 8. Esai. 8. Luke. 16. De ciuitate dei liber. 20. cap. 16. Rabanus. Reade the 2. chap. of the boke of Wisd.

ned

ned purgatorye, and praying for the dead. which I confesse to be moste flatte against the written worde of God.

By al these testimonies, which without all doubt, haue a moste sure ground & foundation in the worde of God, and agrée in al pointes with his holy Scriptures. Al they & especially S. Augustine doth plainly ouerthrowe their newe forged Purgatory, prayer for the deade, and apparitions of soules.

¶ Chap. 10.

¶ Children that are dead borne, or dye before that they can come to Baptisme, are not damned, nor yet goe into the popishe Limbe.

ALso the Limbe of the children, that eyther be still borne, or els dye before that they can receyue baptisme: these, after the Doctrine of the Papistes, shall neuer enter into the kingdome of Heauen, but shal be euerlastingly deteyned and kepte in a Limbe, besides the Hell of the damned. Where, thoughe they shall not, nor do not feele the paynes and tormentes of the vnquenchable fire of Hell, as the other

The Lymbe of the childrē that be still borne, or dye without baptisme. Lib. sente. 4. distinct. 1. Si vero. dist. 4. cap. necessarium & cum filius cum de Sacra

This doctrine hath no ground in Gods worde.

damned do: yet they shal be depriued for euer of the fruition of Gods glory & of al other felicitie & ioy of Heauen, cursing continually both father & mother, & the houre that euer they were conceyued and begotten, so that it were better that a whole citie, yea a whole realme shoulde perish and sinke downe, then that one onelye childe should decease, and dye vnbaptized.

Thus they do blasphemously preache, and teache, and sette forthe by writing, not onely to the great derogation of Gods mercye, but also to the greate discomforting of the poore sely parents, vnto whom suche thinges haue by the prouidence of God, happened & chaunced eyther through sickenesse, or by some other casualtie and mischaunce, that bothe men and women are at all times subiect vnto in this wretched & miserable World: yea for to declare and testifie openly vnto all men, that they doe not holde them for true members of the bodye of Christe, but for suche as be euerlastingly banished from the society and felowship of al faithful Christians, and of al the blessed spirites and soules, they wyl in no wise suffer them to be buryed in their halowed ground, I meane, among other Christiãs, but cause the poore afflicted

The greate cruelti of the papists against poore infants that be stil born or which dy without baptisme.

pa

parentes, to burye them in a ditch, or in a doung hill, as a vile stinking carion: howe muche better, & more conformable, or agreing vnto the Gospel of Christ, were it, to teache the poore miserable and afflicted Parentes, that there can bee no faulte, offence, or trespasse, but onelye in breaking the Lordes commaundementes: and that where no dispising of his holy institution, and ordinaunce is, there he doth accept the good wil of them, that woulde gladlie haue obeied his lawes and commaundements, if they had not been letted, by some vrgent and vnexchuable necessitie.

Barnerdus. non priuati, sed cõtemptus baptismi damnat.

If then any infantes or children, be preuented by death, afore that the faithful parents, can bring and offer them, vnto God by Baptisme, whiche aboue al thinges, they would haue had (if it had been possible by any meanes) to be ministred vnto their fruicte, seede, and issue, whome they know to be comprehended with them, vnder the couenant that God hath made with Abraham, and with al Faithfull beleeuers: wee must not by and by, with such cruell temeritie and rashnes: that hath no ground, but onely vpon the foolish perswasion of men, folowing their owne fantasies & dreams, holde them for damned and caste away.

Gene. 17.

For,

For, besides that whiche hath bene sayde already, we must consider and waye, not with our Ballaunces, but with the true and infalible Ballaunce of Gods Holye worde, and sacred Scriptures, that we be not saued by the outwarde Ceremonies of the Sacramentes, but by the vertue, strength, and efficacie of the Lordes couenaunte that he hath made with vs, saying vnto our Father Abraham, I wyll be thy God, and the God of thy sede after thee.

Gene. 17.

Wherunto he hath added his Sacramentes, as heauenlye seales of his blessed wil and fauour towards vs, and our sede, whose God he affirmeth him selfe to be, as well as ours. Saint Paul sayeth ỹ faith was imputed vnto Abrahā for righteousnesse. Howe was it then imputed? when he was Circumcised, or vncircumcised? not when he was Circumcised, but when he was vncircumcised, after he receiued the signe of Circumcision, as the seale of the righteousnesse of the Faythe, which he had when he was vncircumcised, that he shoulde be the Father of all them that beleeue, not being Circumcised, that righteousnes might be imputed to them also. So we see why the sacraments were ordained

Rom. 4.

Gene. 17.

deined, to bee as seales and witnes to our weakenes of Gods promises made vnto vs, and our seede for euer, so the Lord sayd vnto Abrahã. In thy seede al nations shal be blessed. (Why the sacramẽts were ordeined. Gene. 22.

If then we doe take holde by faith vpon his holye couenaunt, we and our children shalbe saued, by the vertue, strength, and efficacie of it, though it were so that by some casualtye, or chaunce, not comming through our owne fault, we should be put from the outward seales or sacraments of it. In deede, if it were so that we might conueniently receyue the Sacramentes, that ỹ Lord instituted & ordeyned in his word, and yet would not receyue them but contemne them, and despise them, as thinges nothing pertayning vnto vs: I would not saye for all the goods in the world, that eyther we, or our sede should enioy the benefites of the Couenaunt. For that were a plaine contempt, or rather a rebellious stubbornnes, which we can in no wise excuse before God, who doth alwayes punish most sharply, & with al seuerity, the cõtemners of his holy institutiõ & ordinaunces. Mark this ye Anabaptistes. Leuit. 10.

But if we be preuented by death, or being letted by some other vrgent necessitye or cause, cannot rightly come by them, nor receyue

receiue them. I doe stedfastly beleeue, that the omitting of them, shal not bee imputed vnto vs. The Lorde had ordeyned in his Lawe, that all men children should be circumcised, adding vnto it a verye terrible threatening, when he sayeth, Euery man Childe, ỹ hath not his foreskin cut of, his soule shall perish from his people, because hee hath broken my Testament. And yet it is not to be thought, but that many dyed afore they cam to eight dayes old, at whiche age and not afore, they ought to be circumcised, that all men Children, that dyed amonges the Israelites, euen after this Lawe was made, not hauing their foreskinnes cut of, according to this Lawe, did perishe, or were damned, for howe many thousand, besides the infirmitie of natural death, were slaine & drowned in the great riuer Nylus in Egipt, by the commaundement of that crueltye of Pharao: afore that their foreskinnes could be cut of: shal wee saye that they all be damned, condemned, and cast away?

Gene. 17.

Exod. 1.

The holye Patriarkes and Prophetes, were in no such beleefe, as it appeareth by the example of Moises who by the space of Fourty yeares, that the children of Israel did wander in the Wildernesse, did not

Iosua. 5.

circum-

circumcise the men Children, that were borne there, but deferde the Circumcision since their comming out of Egipt, vntill they entered into the lande of Canaan, yet it is to be beleeued that many might die in ỹ meane while, not hauing their forefkin cut of: and though none had dyed, yet any man might haue iudged, ỹ both Moises, & al the other Israelites, did against the ordinance of God, because that they ministred not the Circumcision, vpon that daye that God had appointed.

But these Auncient Fathers did wel declare vnto vs by their example, how we ought to vnderstand the mater of the outwarde Sacramentes, for although it be written of the Circumcision: This is my Testament, that ye shal kæpe betwixt me and you, & thy sæde after thee, the day being appointed, when it shalbe ministred, and giuen, with many other like circumstaunces, yet they vnderstode right well, that this was a Publike ceremony, which was as a most sure witnes of ỹ couenant, ỹ God had made betwixt him & his people in the Israelitish Church, as the Paschal Lambe, and other Sacramentes were. Therefore, when they haue had a iust impedimēt or let, or when they wāted time

Gene. 17.

and

and place, and other thinges that were necessary for their ceremonies, they made no great cõscience to leaue thẽ vnministred, nor yet thought that their soules helth, or saluation, should be in any daunger for it, as long as they knew that the thing came not through their negligence, nor through the contempt of Gods holy ordinaunces.

The womẽ of the Israelites were saued by the inwarde circumcision.

As then they did iudge, that the women shoulde be saued through faith, & by the inwarde and spiritual circumcision, without the other that was ministred in the flesh outwardlye, so they did iudge of the men children, in the time of necessitie, knowing that they were comprehended, in the Testament, and couenaunt of God, whereby he doeth of his mere grace and mercye, graunt saluation vnto his chosen and elect: which he geueth by his holye Spirite, as it pleaseth him, as wel without sacraments as with sacraments. As we may euidentlie se by Cornelius, & those that were in his house, who had receiued the holye ghost, afore that thei were Baptized by Peter, yet notwithstanding, they despised not ỹ outward baptisme, although they were alreadye baptized with the holye Ghost, for that man were too presumptuous and arrogãt, that woulde despise Baptisme, which was

Actes. 10. Cornelius.

Though wee haue neuer so strong a faith, yet ought wee not to despise the sacramentes.

institu-

instituted and ordayned by our Sauiour Christ, sith that hée him selfe, who is the fountaine and wel of al holines, that doth sãctify al sinners: And who baptizeth with the holy ghost, & with fire, did not despise the baptisme of Ihon Zacharies sonne. Wath. 3 Luk. 3.

And Iohn Baptist him selfe, was he not sanctified, not only afore his circumcision: but also afore hée was borne? the same may we saye of Iacob, of Ierome, of Saint Paul, and other like, whom God had sanctified vnto him selfe, euen from the mothers womb. And if the chosen, as wel the Children, as other that were among the Heathẽ, & Panymes, were saued without the outward circumcisiõ, as it appeareth in the Niniuites, in Naaman, in Iob, and other like, which haue had a knowledge of God, hauing alwaies their refuge vnto his grace wherfore should the same priuiledg hée denied vnto those, whome hée hath not onely chosen by his eternal election, which doth pertaine vnto al his seruants, but also vnto whom he hath geuen a sure, and an infallible token and testimony of it, by his outward sacraments: if they haue as reasonable lettes, and excuses, as those Gentiles and Heathen might haue. Luk. 1. Rom. 9. Iere. 1. Galat. 1. The chose among the Heathen were saued without circumcision. Iona. 3. 4. Reg. 5. Iob. 24.

For the first foundation of our election, is what is

neyther

foundation of our election. Ephe. 1.2. Ro.8.9.10. 1.Pet.1.

neyther Faith, hope, loue, Baptisme, nor feare of God, but onelye the election and predestination of God, as Saint Paul declareth plainelye, and largely. And Saint Peter sayeth: Elect according to the foreknowledg of God the Father, vnto sanctification of the Spirite, through obedience and sprinkling of the blood of Iesus Christ, grace and peace be multiplyed vnto you.

The efficient. The materiall. The formall. The finall cause of our saluation.

In which wee maye see plainelye, that the free election of God, is the efficient cause of our Saluation, Christes obedience the material cause: our effectual calling, is the formall cause, and our sanctification, is the finall cause.

To be shorte, wee must beware that wee put no such necessitie in the outwarde Sacraments, that wee should image or thinke, that all other necessities must geue place vnto it: But contrariwise wee must consider, that many times the ministration of the outwarde Sacraments, deferde and lefte of because of the necessityes of men, and of the impedimentes and lettes that hath happened vnto them, which thing wee may perfectly vnderstand by the example of the Circumcision, that differed amonge the Israelites, if wee wil consider the circumstaunces that be in it, for whych they

Iosua.5.

Mark this ye cruel papystes.

were

were in the desart, and must alwayes bée ready to remoue theyr hoast, and all theyr houshold, at the tyme and howre that the Lord should commaund them, they dyd well iudge that God would not haue them to bée murtherers of their owne children, whome they could not haue circumcised, but that they must haue béene verye sycke. and in ieopardie of death, if they had not had time and place to sée well vnto them, which thing wée may sée plainlye by them of Sychem, which were so sicke after theyr Circumcision, that they altogeather, were not able to defend them selues against two of Iacobs Sonnes. The Sichemites. Gene. 34.

Therefore Moyses did wel consider, that Circumcision was made and ordained for man, and not man for Circumcision, as it is written of the Sabboth daye. Euen the lyke may wée saye of Baptisme, which is a Sacrament of the people of the newe Testament, which they haue receyued of the Lord, in stéede of the bloddy Circumcision. For as by circumcision which was a cutting of, of the foreskinne, the children of the Hebrewes were brought vnto GOD, were sealed vp with the seals of his couenaunt, and receyued into his Church, to the great comfort and ioy of the Parents, Math. 12. Mark. 2. Luke. 6. John. 7.

which were certified by the same, ỹ God was not onely their God: but also the God of theyr posteritie and sæde, and yet if any thing bad happened vnto them, afore that they could bée circumcised, they mistrusted not but that God woulde by the vertue of his Testament, saue them. as we haue already sufficiently proued.

By Baptisme the children of the christians are brought vnto Christ.

So by Baptisme, the children of the Christians, are brought vnto Christ, are sealed vp with the Seale of the people of God, & receiued into his Church, as members of his Sonne Jesu Christ, and fellowheires with him of his heauenly kingdom: which thing, vnto the faithfull Parentes must be a heauēly comfort. For by it they are certified and assured, that their sinnes be not onely washéd away with the blood of our Sauiour Jesus Christ, but also the sinnes of their posteritie & children. But if it bée not the pleasure of God, that the fathers and mothers should sée their children aliue, for to offer & present them vnto him by baptisme, why shoulde wée thinke that god would vse much cruel tyranny against the poore infantes, & against the poore séely parents, that are already afflicted inough? What iniury is this, that we doe vnto our Sauiour Jesus Christ? the still borne chil-

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dren, should haue but smal occasiõ to blesse his comming, and to sing with those that receiued him, when he entered into Hierusalem: Blessed be the sonne of Dauid, which cõmeth in the name of the Lord. Math. 21. Mark. 11. Luke. 19.

They should rather haue a iust occasiõ to curse & ban his comming: sith that in stæde of bettering their estate, he should haue impaired it, and made them more miserable than the children of the Iewes. They can not denie this absurditie & inconuenience, if at least they will maintaine their doctrine to be true, which declareth it selfe to be most repugnant & cõtrary vnto the gospel of our sauiour Iesus Christ, which is a doctrine altogeather ful of godly cõfort, in stæde whereof, their doctrine bringeth nothing els but discomfort & dispaire, as the experience hath shewed it many times.

What frute their doctrine bringeth ỳ condemne stylborne children.

But I doe heare what they doe begin to say: the children of the Hebrewes (for this peraduenture they will replie) that were stylborne, went no more into Paradise, than the stylborne of the Christians doe: Therfore it can not be sayd that our Sauiour Iesus Christ shoulde impayre or worse the estate of the stylborne of the Christians. If the stilborne of ỳ Israelites went into the Limbe, which ye saye was

Obiection.

Answere.

afore the comming of Christ our Sauiour, then was there no greater punishment for them, then for the other that had bene circumcised, sith that they went all thither indifferently.

Moreouer, they that were then in the Limbe, had some hope to be deliuered, whiche is altogeather denied vnto the Poore sælye Infantes of the Christians, that be stylle borne, or that dye without Baptisme. Whereby it should follow that Christ dyd rather come to bring the wrath and iudgement of God, than his grace and mercye. Againe, they that were in the Bosome of Abraham (for, none other Limbe dw I ac knowledge) were not without taste and feeling of the very ioyes of Heauen, as it appeareth by the aunswere that Abraham made vnto the Ritche Glutton, saying Sonne, remember that thou in thy lyfe time didst receiue pleasure, & contrariwise Lazarus receyued payne: now therefore he be comforted, and thou art punished. The can not denye these wordes to bée true. Then must they confesse that there is comfort, rest, & ioy in the bosome of Abraham. And how can these thinges bée without the kingdome of God, which is, righteousnes peace, and ioy in the holy ghost?

Luk. 16.

Luk 16.

The cõfort that they had in the bosome of Abraham.

Rom. 14.

Or, if they will say that the still borne of the Iewes went not into the Lymbe of the fathers, but into a Lymbe by them selues, then must they forge many Lymbes. But if one shoulde aske them, where the Scriptures are that they haue for to proue such thinges, they can bring nothing else but the vaine fantasies and dreames of their owne heads, whereof they may bee ashamed, if any shamefastnesse be in them, at least, or any point of honesty. I knowe that they will alledge the saying of Christ against me, in Saint Iohns Gospell, where hee sayth, Except that a man bee borne of water and the Spirite, he can not enter into the Kingdome of God. Whereupon they will conclude, that the Baptisme of water is necessary to saluation, and that hee that is not baptized with water, shall not enter into the kingdome of God. For, he did not only say, he that is borne of the spirite, but hee did also adde, water, for to shewe that both of them are so necessarye, that the one can not saue without the other.

Question.

Obiection.

Iohn. 3.

They do well confesse, that the water is not sufficient without the spirite, & that the visible and outward baptisme without faith cannot saue, bicause that Christ saith first: he that shall beleeue, and afterwardes

addeth vnto it, and shalbe baptized, shalbe
Mark. 16. saued. But in no wise they wyl graũt that
the Baptisme of the spirite, without the
visible and outwarde baptisme, is able to
saue, though a bodye be driuen to suche an
extreame necessity, that he cannot come by
Answere. it though he woulde neuer so faine. Afore
that we goe any further, wee must note di-
ligently, ỹ although our Sauiour Christ
hath sayde: he that shall beleeue, and shalbe
baptized, shalbe saued, yet notwithstãding
in the contrarye sentẽce that foloweth im-
mediatelye, baptisme is not mentioned of,
nor repeated, he did not saye: he that shall
not beleeue, nor be Baptized, shalbe con-
damned.

Without fayth no man can be delyue-ered from condemp-nation.

But he speaketh onely of the Faith and
beliefe, shewing plainlye that without it,
no man can be deliuered from condemna-
tion, which hee sayd not of Baptisme, and
yet hee spake there of the out ward and vi-
sible Baptisme. Howebeit I would not ỹ
any man should go about to gather of my
wordes, that I doe litle estẽme or regarde
the visible and outwarde Sacraments, or
that I go about to minister occasion vnto
men, to haue them in lesse estimation then
they ought, and to set little, or nothing by
them: For I haue beene alwaies of a con-
trary

krary mind, as it doth sufficiently appeare by my wordes that go before. Yea, I haue at al times in my sermons, exhorted most earnestly all men, that they should be diligent to receyue the holy & blessed Sacraments, that God hath instituted and ordained in his worde, whensoeuer they might haue them ministred vnto them, according to the Lordes institution and ordinaunce, shewing and proouing vnto them, that they ought in no wise to loke for to enioye the benefites of Gods couenaunt and promyses, if they shoulde maliciously contemne and dispise the holy & blessed Sacraments, which be as heauenly seales annexed vnto them. But as I would not haue them to be dispised in any wise (for cursed bee he, that dispiseth ỹ Lords institution & ordinance) so would I not haue to much to be ascribed & attributed vnto thē: nor yet our saluatiō to be alligated & bound vnto the outward ceremonies of them, as though wée could not bée saued, if for some necessitye & vrgent cause they should be left vnministred. But Saincte Augustine plainelye sayeth, *Non aligata est gracia dei sacramentis*. The grace of God is not bound to sacraments. As for an example: if there were some good man among the Turkes, or else among

What danger it is, to refuse to receaue the holye Sacramentes.

Augustine.

Example.

the Idolaters and Infidels, whiche had the knowledge of the Gospell, and a true faith in our saviour Christ, and yet could by no maner of meanes come by the sacrament of baptisme, nor be baptized, I can not beléeue, that he should be damned for lacke of a litle water, sithe that hée hath the chiefe and principall, that is to saye, a true iustifying Faith: else the water shoulde haue more vertue and efficacie, then the blood of our Sauiour Jesu Christ, or at leaste as much: and the Priest that should minister the outwards Baptisme shoulde be of as muche power, as Jesus Christ him selfe. For, as the water and the Minister, can do nothing without ỹ spirite, and blood of our Sauiour Christ: so it shoulde folowe, that Jesus Christ, his spirite and blood, shoulde be able to doe nothing, without the water & minister. And so by this meane, our sauiour Christ and his spirit, should be as subiect vnto the Minister & water, as the water and ỹ Minister, should be subiect vnto Christ & his holy spirite, & so consequently, his grace & mercy should be alligated and bound vnto corruptible elimentes, & made subiect vntomen. Wher by it should come to passe, that Jesus Christ shoulde hée no more true God, nor yet true Sauiour.

Augu. in Io. tracta. 80.

These things are dilligently to be noted and marked.

Chriso. Ho. 27.

Here

Here may be a question demaunded of those elimentaries, and childzen damners. whether wée are saued by Water, oz by Chzist, oz els by both, if ỹ say by both, as so they hold opinion, then it foloweth, that the water dyed foz our sinnes, and so must we say that the water hath life, & yet being our seruant, and created foz vs, is our Sauiour, we would then iudge easily, ỹ such doctrine came not of God, sith that it doeth so euidently repugne vnto his grace, and vnto the iustification of faith, ouerthzowing altogether the whole mistery of our redemption, purchased vnto vs by our sauiour Jesu Chzist.

A question.

A great absurditye graunted.

And because it shall not be thought, that I doe take and expound the Scriptures at mine owne pleasure, and as I list: Ye shal here the meaning, not onely of the auncient writers, but also of the schole Doctozs, and namelye, of the maister of ỹ Sentences, who doeth pzoue by good reasons, and also by the authozities of the Fathers of the auncient Catholike Church, that some are iustified and saued without Baptisme: among whome Saint Augusttine doeth compzehende all these, that bée dead, and haue suffred Martirdom foz the confession of Jesus Chzist. Likewise the authozitye

Sen. 4. dist. 4 cap. sunt,

Aug. de ciuitate dei, lib 13. cap. 7

of

De consecrat. dist. 4. ca. Baptism. De vnita bapti lib 4. Lib. 4. de bap. Glossa. de consecra. distinct 4. S. Bapti. & Cyprian. Luk. 23. August. in Psal. 34.

of S. Cyprian is set forth by the maister of the Sentences, whereby he doeth testifie and proue, that faith, repentaunce, and the conuersion or tourning of the harte, are in stæde of baptisme vnto them, that had neither time nor place for to receiue it, calling it the baptisme of deuotion, and for a better confirmation of this, he doeth bryng the example of the thæfe that hong by Christ, who, as he sayth, was not nayled on the Crosse for the name of Iesu Christ, but for his owne merites and wicked doinges, nor yet suffered bycause that he did beleæue, but as he was suffring he did beleæue, and came vnto the faith.

It is then declared in the same thæfe, howe faith is auaileable vnto saluation, without the sacrament of the visible baptisme: as saint Paule saith: The beleefe of the harte iustifieth, and to confesse or acknowledge with the mouth, maketh a mã safe. But this is fulfilled and performed inuisibly, when the necessitie doth exclude or kæpe of the Sacrament of baptisme, and not the contempte of religion. There maye be some baptisme, without conuersion, or turning of the heart. And conuersion or turning of the heart, can bee in some without hauing receyued baptisme.

Rom. 10.

Note this

But

But it can not be where baptisme is dispised: nor we ought in any wise to call it conuersion or tourning of the hart vnto God, when the sacrament of God is despised.

This is the authoritie, then Gratianus doeth alledge vpon this matter, in ỹ booke of the decrees, and also the maister of sentences being taken out of Cyprian, whervnto is added the saying of saint Ambrose, who speaking of the death of Valẽtinianus the Emperour without Baptisme, did say: I haue lost him, whome I should haue regenerated or begotten a new: but he hath not lost the grace, which hæ did require. Likewise Chauesius, who hath written of the Sacramentes in verses, being of the same opinion, doth bring a Jew for an example, who being cõuerted vnto our sauiour Jesu Christ, doth with al haste runne vnto the Churche for to hæ Baptized, and yet for lacke of Water, and of a Priest, doeth dye without Baptisme. Hæ doeth conclude, that neuertheless hæ shalbe saued, if he do stedfastlye beleeue in our Sauiour Christ.

De consecr. distinct. 4. ca. baptismi. Senten. 4. disti. 4. Am. de obitu valenti. Chanel de sacramẽtis.

Nowe, if wæ ought to haue such a confidence and trust of ỹ Saluation of those, that being of age and of yæres coulde not be baptized: howe much more ought we to beleeue

Aug. in Iob. tracta. 8.

beléeue and truſte, that the litle Infantes that dye afore that they cã come vnto baptiſme, are ſaued by the vertue of the Teſtament, and of the blood of the onelye begotten ſonne of God, which is ſhed for vs, and for our Sæde, to waſhe awaye all our ſinnes, both originall and other: For, if they be of the elect and choſen of God, it lyeth in his power to baptize them in the mothers wombe, by his holy ſpirite, and to ſanctifye them, as it is written of Iob, of Ieremie, of Iohn Baptiſt, and of Paul.

Gene. 25. Mala. 1. Rom. 10. Iere. 1. Galat. 1. The place of the third of Iohn.

And as for the ſaying of our Sauiour Chriſt, which they ſay is generall, (doth except no man, if they wyl vnderſtand it of the Sacrament of Baptiſme, as many of the olde and late writers haue done, and goe to the rigour of ỹ letter: we maye ſaye the like, of that whiche hæ hath ſaide of his flеſhe and of his blood, in the ſixt of Iohn, ſpeaking on this maner: verily, verylye, I ſaye vnto you, Except ye eate the fleſhe of the ſonne of man, and drinke his blood, ye ſhal not haue life in you, which is as much as if he ſhoulde ſaye: whoſoeuer doeth not eate my fleſhe, nor drinke my blood, he ſhal not haue life euerlaſting. This no man is able to denye.

Iohn. 6.

It folo weth then, that all litle children, with

with al those that haue not receiued the sacrament of the body and blood of Christ, are damned, if it be true that Christ our Sauiour is reallye, substaunciallye, naturallye, flesh, blood and bones in the Sacrament, and we must eate his flesh, and drinke his blood, after the same maner and sorte that they doe teache vs. Therefore it shalbe as requisite, necessarye, and néedefull, that the sacrament of the body and blood of Christ, bée ministred vnto the litle Infantes and children, as the Sacrament of baptisme.

The Eucharistie ministred vnto litle Infantes.

And hereof it doeth come, that euen in Charelemagnes time, they did kéepe the sacrament for to geue it vnto ỹ litle children when they were sicke, thinking it to bée a thing very necessary. And yet now a daies, euen at this presente, the Iacobites, and Greekes, as some do write, do minister the Sacrament vnder both kindes, vnto yong babes ỹ are sucking on the mothers brest. Wée doe reade in a maner the lyke of the Bohemians, and of the Morauians. Wothe Origene, & also Cyprian, were wont to minister the Communion vnto the litle children, that were brought in armes of the Parentes, when they came to receiue the sacrament, geuing vnto them, not only the mistical bread, but also the mistical Cup.

The manner of the Iacobites, & Greekes.

The manner of the Bohemiãs and Morauians.

Marke what we ought to doo, if we should fallow the fathers in all thinges

And

The cause that the fathers dyd thus erre.

And in Saincte Augustines tyme, they did commonly minister the Sacrament in both kindes, vnto the young Infantes and children, when they were baptized. And al this did come to passe, because the auncient Fathers, and greate learned men, did take the sayinges of our Sauiour Christ, after the rigour of the letter. Whereof it did come also, that some did thinke, that if a man after that hee was Baptized, had once receyued the Sacrament, hee coulo neuer bee damned, or at least, hee coulde once be deliuered from damnation, because that our Sauiour Jesus Christ did say: I am ỹ bread of life, which is come downe from heauen: he that shal eate of this bread, shal liue for euer.

An errour of ceraine fooles.

Iohn. 6.

They did alwaies sticke vnto the bare letter, saying that our Sauour Christ, who had promised the same, could not lye. But Saint Augustine doth both reproue, and also confute that errour. These men are like to the Person of Trumpington, who reading the .27. Chapiter of Mathew, on Pallion Sondaye, as they call it, and whē he came to these words: *Eli, Eli, Lama-sabacthani*, called the Churche Wardens to him, and sayde, truelye this booke doth appertaine to the Bishop of Ely, for his

August de ciuitat dei. lib. 21. ca. 25.

A merrye story of the Person of Trumpington.

his name is here, I will Scrape out his name, & put in our owne parishes name: and so he did, then he began to reade again, Trumpington, Trumpington, *Lama-sabacthani*. Thus wee maye see, what absurdities men be wont to fal into, for lack that they doe not examine throughly the meaning of the scriptures, but wil go still to the rigour of the letter.

Saint Hierome saieth verie notablie, *Non in verbis scripturarum est euangelium, sed in sensu.* The Gospel standeth not in the bare wordes of the Scriptures, but in the meaning. Therefore wee maye saye vnto them, as Saincte Ciprian once saide to the Nouatian Heretiques: *Audite Nouatiani, apud quos scripture caelestes leguntur potius, quam intelliguntur.* Hearken hereto, ye Nouatian Heretiques, amongest whome the heauenly Scriptures are read, rather then well perceyued or vnderstanded. For, if following the doctrine and opinion of the Papistes, touching the Sacrament of the body and blood of Christ, wee woulde take after the rigour of ỳ Letter, the same that our sauior Christ doth speake of the eating of his flesh, & of the drinking of his blood: without al doubt we shalbe fain to cõfesse, that al they ỳ haue once receiued the sacra-

Hier in. 1. cap. and Galat.

cypri. ad Nouatianũ. tome. 2.

ment,

ment, shalbe saued, and that all they that neuer receyued it, and so dye, shalbe damned for euer.

Whereby it must néedes followe, that it is no lesse necessary to minister ỳ Sacrament of the bodye and blood of Christ vnto the Childzen, then to Baptize oz Christen them. Wherefoze I shoulde thinke good, that they shoulde as well geue authoz itye, vnto the Midwiues, to minister the Lozds Supper vnto the Infantes in tyme of necessitye, as they geue them authozitye to minister baptisme, which is a Sacrament of no lesse efficacie and dignitye then ỳ other is, yea rather, by their Doctrine, it is of moze vertue and strength. Foz, I haue not yet read, that euer they condemned any, because that they had not receiued the sacrament of the Eucharist, whereas they doe sænd all them to the Deuill, that dye without the receiuing of baptisme: though they would neuer so faine haue come to it.

They may as lawfully doo one as the other.

But whereas, we speake before of Midwiues, howe they Baptized by the authority of the Papistes in time of necessitie, I speake it not so as that I doe alowe theyr doinges, foz, I am of a cleane contrarye mynde, and doe saye with saint Paul, that none ought to take authozitye vpon them

Hebr. 5.

in

in the Churche, to vſe any miniſtration, vnleſſe they are called Lawfully as Aaron was. Chriſt gaue authority to his Apoſtles onely, to Baptize, and to preach. Saint Paul, in no wiſe, would haue a woman to ſpeake in the congregation, much leſſe to miniſter a Sacrament, whiche muſt bee alwaies done with doctrine, for they muſt go both togeather. Therefore was it rightly condemned, & flatly forbidde in the counſaile of Carthage, without any maner of exception, that women ſhould once preſume to baptize any at all. Mat. 28.

1. Cor. 14. Argumentũ à minore ad majus. Cap. 100.

And where they bang ſo much of neceſſitye, if the childe bee ready to dye, that then ſhe maye and ought to doe it. Saint Auguſtine doubteth whether it bee lawful or no, for them to doe it at that inſtant of neceſſitye, for his wordes are theſe. *Etſi laicus neceſsitate compulſus baptiſmum dederit: neſcio an piè quiſquam dixerit eſſe repetendum.* Although a laye man compelled by neceſſitye, doe geue Baptiſme, I can not tell whether a man may godly ſaye that it ought to bee iterated. Yowe the cuſtome was before that Auguſtine was borne, is gathered of Tertullian, that it is not permitted to a womã to ſpeake in the church, nor teach, nor to baptize, nor to offer, that

Augu. cõtra Epiſt. Parmeniani. 2. cap. 13.

she shonld not claime to her self ỹ execut⁹ of any mās office, much lesse of the prests. Of the same thing Epiphanius is a substā-

Libr. contra heres. 1. tial witnesse, where he reproueth Martion that he gaue women libertye to baptize.

Many fōlishe women and men do say, if the Infantes dye, without babtisme, they are depriued of Gods grace, & of theyr sal-

Gene. 22. Mala. 1. Jerem. 1. Luke. 1. Rom. 8. 9. uation. Not so, God pronounceth that he adopteth our Infantes to be his owne be-

Nota. fore they bee borne, when as he promiseth that he will bee a God to vs, & to our seede after vs. In this worde is conteined theyr saluation, for the first foundation of our saluation, is neyther faith, hope, loue, nor feare of God, but the election of God, by which are saued, not onely they, whiche of full yeres of vnderstanding, doe beleeue, hope, loue, feare, call vpon, here and obey God, &c. But also Infants, albeit that they be taken out of this life without baptisme. wherefore, let vs not hang so much vpon

1. Sam 15. creatures, that we exclude & doubt of our creatour, and for our foolishe good intentes sake, will suffer Sacramentes to bee ministred by women, cleane and besides the expresse worde of God. Wherefore, I dare bolde and beleeue: that it is no more meete

Not lawfull for Midwiues and lawful for a Midwife to baptize chil-

dren

dren in time of necessitie, then it is for her to Preache publikelye, and minister the Eucharistie openly, or otherwise. to baptise in any case

But let vs come againe to the saying of our Saviour Christ, that they haue alwaies in their mouthes, for to condemne and cast away the poore seely Infants and children of the Christian, which dye without Baptisme: It is to bee vnderstanded (yea, they that wil consider diligently, and weigh the absurdites that doe ensue and followe of the exposition of them that doe vnderstande it of Baptisme, going thus to the rigour of the letter, shall confesse euen the same) that our Saviour Jesus Christ, who alone, by his holy spirite doeth sanctifye all men, and euen the verye Babes in their mothers belly: doeth there speake of the spirituall regeneration of man, and of his newe byrth, declaring what is requisite and necessary for him, for to be a christian: that is to saye, howe that it is necessarye that he forsake his first generation and birth, which is altogether corrupted, accursed, & naught, & that he bee regenerated & borne againe by the spirite of God, & by the incorruptible seede of his word, so y he must be made a new creature, bearing the image of Jesu Christ, the true heauen- Howe the place of the 3. of Iohn. ought to be vnderstanded. 1. Peter. 1. 2. Cor. 3. 5.

1.Cor.15 lye Adam, as hee did beare the Image of the olde Adam.

Ihon.3. And therefore hee sayeth, Except a man be borne a new, or from aboue, he cannot see the kingdome of God. And then afterwardes hee doth expound by an other sentence folowing, the selfe same thing that hee had sayde before. For, to bee borne a newe, or from aboue, and to bee borne of water, and the Spirite, are phrases, & maner of speakinges, which doe signifye all one thing: so that those two sentences of Christ, doe differ in nothing, sauing onely, that the last doth expound the first, being somewhat more ample and copious. For sithe that our first generation and byrth is carnal, it behoueth that the second be spirituall: sith that the first man, being of the earth, is earthy: it is requisite and necessarie, that the second, which is from heauen, bee heauenly and spirituall. But this generation and chaunge can not bee done, but by the spirite of God: For as it is writte in the same place. That which is borne of the spirite, is spirite.

Phrases of scriptures.

2.Cor.15.

John.3.

And therefore, our Sauiour Christ, going about to expoũd the same vnto Nicodemus, that hee had sayde before: Except a man bee borne a newe, or from aboue, he

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can not see the kingdome of God, hée doeth saye afterwardes: Except that a man bee borne, of water and of the spirite, he can not enter into the kingdome of God, because that the spirite, the authour of this generation, is geuen from aboue, who worketh this newe byrth in vs, whiche is altogeather heauenlye and spirituall. But paraduenture they wil saye: what nede hee to adde water, was it not inough to name the spirite? Vnto whome I aunswere: Wherefore did Iohn Baptist say, speaking of the office and ministerye of our Sauiour Christ, that he should baptize with the holye ghost, and with fire: What nede had he, sith that hee had named the spirite, to make any mention of fire?

The rite of God worketh in vs our regeneration.

Obiection.

Aunswere.

Math. 3.

Shal it therfore be necessary, to appoint a Baptisme of fire, as they saye that some folke haue done: and yet do at this present daye? Saint Augustine doth testifie, that the heretiques Seleucus and Hermias, who were Galatians, did not Baptize with water, hee telleth not wherewith they did Baptize, but other writers saye, that they did baptize with fire. We reade likewise, that the Iacobites doe vse, fire in the Circumcisiõ of their children, wherwith they be wont to marke them either in the fore-

Aug. lib. de Hære. ca. 59 Alphons. de Hære. lib. 2.

Bern. Luke. Cato. Hære lib. 2.

Children that are dead borne,
bead or in the cheeke. They saye also that the Indians, Ethiopians, & Persians whiche count themselues to bee Christians do yet at this present time, vse fire in steede of water in their baptisme: Which errour, without all doubt, dis come of the false intelligence and vnderstanding of our sauiour Christes wordes.

For they doe not perceyue nor vnderstande, that fire is taken of our Sauiour Christ, and also of Iohn Baptist, by a figuratiue maner of speaking, for the holy spirite of God, that so they might the more liuely expresse the nature and property of the holy ghost. For, as the fire is pure and cleane, and can suffer no vncleanesse: so the holye ghost doeth pourge, and cleanse, and lighten the consciences, setting them on fire with the loue of God. For the which cause, he was sent vnto the Apostles in the likenesse of fierye tongues, Which thing was both foreseen, and forespoken of Iohn Baptist, and also ment by our Sauiour Christ.

Why the spirite of God is called fire.

Actes. 2.

If wee doe not sticke to take fire in that place, for the holy spirite of God, and for a more ample exposition, & setting forth of his nature & properties, wherefore should wee sticke to take water here in this place,

for

for the same selfe spirit, cõsidring the, conformity, agræment, and affinity, that the water hath with the nature & propertyes of the holye Ghost: Yea, all thinges being wel considered, it standeth with more reason, then the other doeth. For Saint Iohn speaketh of the holye Ghost first, and then maketh mention of the fire.

Iohn speaketh of the holy ghost first.

Therfore a man might think, that either he did understand two severall thinges, or that he did expound one thing that is plain of it selfe, by another thing which is obscure and darke. But in this place our saviour Christ, doeth put the water first, and then afterwardes, as though he would expounde vnto vs his figuratiue maner of speaking, and geue vnto it a greater light, he doeth declare what hée wil haue vs to vnderstande by the same water, that is to say, his holy spirite, vnto whom he geueth this name, for many causes.

Christ speaketh of the water first.

First, because that as ỹ fire is an Elemẽt exceading pure and clene, and so necessarye for mans life, that it is impossible that men might forgo it: So the water is very needefull, being of a very cleare, pure, and cleane nature, & verye meete for to represẽt and signifye the nature, and properties of the holye Ghost. For, as the water doth

The holye ghost for many causes is called by sundry names in the scriptures.

Why the holye ghost is called water.

renewe the earth, maketh it fertile, causing it to bring forth frute, & doeth washe the filthinesse of the bodies: so the holye Ghost doeth washe, purifye, refreshe, and water the hartes and consciences of men, comforting them, and also making them to bring forth pleasaunt fruictes and acceptable to God.

Psal. 50.
Hebr. 6.
Psal. 1.

And as water doth put out fire, & quench the thirst, so the holye Ghost doeth quenche the fire of the euill concupiscences of the flesshe, hee doeth also quenche the thirst of the poore troubled soule, satisfying them for euermore. Secondlye, hee woulde by this maner of speking, make vs to vnderstand those Ceremonyes, washinges, and purifyinges that bee contained in the law of Moises, and likewise those Prophecies, whereby the holye Ghost was promised, and speciallye by Esay, and Ezechiel, vnto which Prophecies hee had now a respect.

Jhon. 4.
What christ wold haue vs further to vnderstande by this maner of speaking.
Esay. 44.
Ezech. 39.

Therefore hee would declare vnto vs, that those waters that were promised of God, did signifye nothing else, but the aboundant giftes of the holye spirit of God, which shoulde bee powred vpon all flesshe, as a streame or flood of water, that doeth run downe and ouerfloweth all the whole earth, which thing S. Peter doth testifie to

haue

haue bene fulfilled, both in him selfe, and in all the other Disciples of our Sauiour Christ, in the feast of Whitsontide, according to the Prophecie of Ioel. And for this cause our sauior Jesus Christ, both in this place and when he did talke with the woman of Samaria, and also when he did bid them that were in the Temple, that they shoulde come to drincke those liuelye waters, did vse the same maner of speakings, for to declare vnto vs also, to what ende he did institute the signe of water in baptisme. And that this is true that I saye, I do take Ihon for my witnese: who expounding the wordes of his Mayster, did saye, that by those waters, he did vnderstande the holye ghost, which they that beleued, should receiue.

Acts.2.
Joel.2
John.4.
Jhon.7.

Thirdlye, by this figuratiue maner of speaking, he doth instruct & teach vs, what a christian man, that is regenerated by the holy spirite of God ought to be, comparing the water & the wine, which are creatures most fine, cleare, and pure, with the earth, which is an elemēt more grosse, more heauye, & more material. These wordes then do signifie as much, as if he should say: that in stede of that grose, earthy, & corrupt ible man he must be renued and made altogea-

ther

ther a new creature, heauenly, spirituall & perfect, differing as much from him that is earthy, & corruptible, as the water & wind do differ from the earth, & that this must be done by ỹ holy ghost, who is that true water that worketh this purifying in vs.

But let vs graunt vnto them, that this text ought in deede to bee vnderstand of the visible baptisme, what shall they get by it? Doeth not the maister of the Sentences him selfe, hauing all questions that could bee moued vpon this text, affirm that this place ought to bee vnderstanded of them that could bee baptized, and did not esteeme it? The doctours them selues, perceyuing what absurdities & inconueniences should followe, if they would vnderstande this texte, of the outward baptisme onelye, and goe to the rigour of the letter, were faine to cõfesse that there be three maner of baptismes, that is to say, the baptisme of water, the baptisme of the holy ghost, and the baptisme of blood. Whereby they doe confesse, that there is some other baptisme besides the baptisme of water, whereby all men may bee saued.

Sent. libr. 4 distinct. 4. cap. his autem.

The Doctors forced to confesse three maners of Baptisme. De consecra. distinct. 4. cap. Bap.

There is the baptisme of the holy ghost and of Faith, whiche can bee without the Baptisme of the water, whereuppon the maister

maiſter of Sentences doeth aleadge S. Auguſtines, ſaying, Thou doſt aſke which is greater, Faith, or the water? I doe not doubt, but that thou wilt aunſwere, faith. If that then whiche is leſſe can ſanctifye, howe much more ſhall that which is greater, bee able to doe it: that is to ſay, faith of the which Chriſt ſayeth: He that beleeueth in mee, though he were dead, yet ſhall he liue. Here againe will they aleadge Saint Auguſtine, againſt mee, who writeth on this maner: We doe not beleeue, that any Cathechumine hath life euerlaſting, though hee dye in good workes, except he be baptized, or ſuffer Martyrdome. Againe: we do beleeue that there is no way of ſaluation, but for them that are baptized.

Sentēn. 4. diſtinct. 4. cap. his autem. Aug. de vn Bapti.

Iohn. 11.

Obiection.

In the auncient church they that had the Goſpell & were not baptized, were called Catechumine, becauſe that they were inſtructed in ſ faith Aunſwere. Holcot Sen. 4 diſti. 4. queſt. 1.

I thinke they be not ſo ignorant, but that they know what their owne Doctors are wont to aunſwere to this place, among whome, one Holcot by name, doth openly withſtande Saint Auguſtine, ſaying that his ereception is not ſufficient, and that a man that knoweth and beleeueth in our Sauiour Jeſus Chriſt, can bee ſaued by ſome other meanes then by Martyrdome, though he dye without Baptiſme. Yea, moreouer he is of opinion, that if a man ſhould beleeue perfectly y he were baptized

although

although he were not yet he should be out of the daunger of damnation, and sayeth plainely, that this faith shoulde serue him vnto saluation, though it were founded vpon a falsehode.

Sent. 4. dist. 4 Cap his autem.

Therfore the maister of Sentences, answering to such obiections, saith that these wordes of Saincte Augustine, must bee vnderstanded, according to the declaracion, that he geueth in other places, where hee doeth intrete more largelye of this matter. And therefore hee doeth write, that these thinges must bee vnderstanded of those, that had time to make themselues to be baptized and did it not. For, if any man hauing faith and charitie, would be baptized, and can not, being preuented by some necessitye, the mercye & goodnesse of almightye God, doth recompence that, which doth lacke of the Sacraments: For when he is able to pay, if he paieth not, he remaineth bound stil: But if he cānot, & yet hath good will to do it, God, who doth not bind his power vnto the sacraments, shal not impute it vnto him. I haue alledged euen the very wordes, as they are written in the booke of the maister of Sentences, who doeth proue also by S. Augustine, that the inuisible sanctifying hath beene in some,

The papistes owne doctors condemne thē.

An exāple. 2. Cor. 8.

August. in Leuit. que. 88.

ſome, and hath profitted them, without the viſible Sacramentes, ſaying on this wiſe and maner.

The viſible ſanctifying which is done and wrought by the viſible Sacrament, may bee without the inuiſible, but it profiteth nothing. Yet we muſt not therfore cõtemne and deſpiſe the viſible Sacrament, for the deſpiſer, & contemner of it, can not bee ſanctified inuiſibly. And as for maiſter Holtcot, although he doth allowe that, which the other haue written of the Baptiſme of blood, yet doeth hee ſufficiently declare, that hee, that being vnbaptized, doeth ſhed his blood for the name of Jeſu Chriſt, is not Baptized, by that blood that hee hath ſhed, but that the Churche doeth holde him for Baptized, becauſe that he hath ſufficiently declared that he did not deſpiſe baptiſme, but that he would gladly haue receiued it, if it had beene poſſible for him, ſith that he hath ſhewed ſuch a Faith in the Goſpell of our Sauiour Jeſus Chriſt. Sen.4.diſt.4

There is yet a place, that they be wont to alleadge out of a certayne Booke that goeth vnder the title and name of Saint Auguſtine. The wordes are theſe: Holde this for a ſuretye, and doubte in no vviſe of it, that not onely they that doe alreadye Obiections Augu.lib.de fide,ad pet.

dye vse reason, or be of yeres of discretion, but also the little Infantes, that beginne to liue in they? mothers Wombe, and dye there with out the Sacrament of holy baptisme, which is geuen in the name of the Father, and of the Sonne, and of the holye Ghost, or they that without it passe forth of this worlde, after that they be borne shalbe punished with euerlasting fire. For, although they haue an actuall sinne of their owne, yet haue they drawne by their conception and byrth, the damnation of Original sinne.

Answere. The Papistes vnwares to the selues ouerthrow their owne Limbe.

Let them turne them selues which waye soeuer they list, and yet, thinking to maintaine and vpholde the Limbe of the little Infants, they doe vtterly ouerthrowe it, & that vnawares of them selues. For who soeuer is author of this booke that they do father vpon S. Augustine, the same that they do alleadge & bring out of it, doeth vtterly cast them in their owne talke. For, if these wordes be true, after the sence they geue vnto them, the litle Infantes dying without baptisme, shall not only be depriued of ỹ fruitiõ of gods glory: & of al other ioyes of heauen, but also shal be punished with vnquencheable & euerlasting fire.

Therefore, what shal it nede to forge a newe

neiwe Limbe for them? Many Doctours considering the great rigour that hée did vse against the little Infants, haue bẽn of another opinion much cõtrary, in so much that some among them, did not sticke to cal Saint Augustine, *Carnificem infantiũ*, that is to saye, an vnmercifull tormentour of Infantes, though he bée worthye that men should speake of him more reuerently. But first and formost, it is vncertaine whether this booke, out of the which this sentence is taken, bee S. Aagustines, or not. For the stile and Phrase of this Booke, doeth nothing resemble the phrase that Saint Augustine doeth vse in those bookes that bée certainelye knowen to bée his. For this holy Doctour doeth alwaies with great modestye and sobrietye, bothe write and speake of those thinges that doe pertaine vnto the Church, & vnto the Saluation of men, being neuer wont to affirme any thing rashly, without some sure grounde or foundation in Gods worde, whiche thing he doeth not obserue in this booke.

What certaine of the learned called Saint August. for his rigour towardes Infantes not Baptised.

Augustins modesty in writing of matters of religion.

For what scriptures doth he aleadge for to prouue ỹ rigorous sentence, that he doth geue against those poore Infants, that dye witout baptiſme? And yet hée saith, Hold

this

Children that are dead borne,
this for a surety, and not only in this place, but also in many other, throughout all the whole booke, hauing alwayes these words in his mouth: hold for a suerty: beleeue vndoubtedly, I doo here let passe many other reasons, that did moue many great lerned men to doubt of the Author of this booke.

But let vs graunt that it is Saincte Augustines. Ye haue heard already, how he doth trymme their new forged Lymbe, that they do allygne vnto the poore sælye Infantes, that either bee styll borne, or dye without Baptisme. Againe, wee must not thincke, that he himself wyl haue these woordes of his to be taken after the rigour of the Letter. And therefore wee must consider what occasions he might haue, to write after the same sort. For, if the necessity & vnableneſſe doth excuse them that bee of age, why should yong Infantes bee more vnexcusable, which haue yet a more reasonable excuse, then they that bee of yeeres can haue? For, when they dye being lytle ones, either in their mothers bellye, or out of it, was it long of them that they were not Baptized?

Hath God conceaued a greater hatred against those poore sælye Infants, which are onely infected with originall sinne, than

against

against them which being of age, haue besides original sinne, ten hundred thousand talents weyght of their owne actual sins? Although the baptisme of water were as necessary vnto saluatiõ, as ye do make it: yet if there be some exception for the one, by what right or reason should it be denyed vnto the other, when the cause and excuses be alyke?

But we must weygh and marke, that in Saint Augustins time, there were many that had not the sacraments in such estimation and reuerence, as they ought to haue them. As in these our dayes we se, that some folke do attrybute so much vnto them, that they make of the visyble signes, and corruptyble elementes, a Iesu Christ, and an ydole: and some againe do take them but for bare signes, without any vertue or efficacy, estæming them no more then they estæme the common badges or cognisaunces, that the seruaunts or souldeiours doo weare, for to declare what Lordes or maisters they do serue.

What moued S. Augustine to write as he did of chyldren not Baptized.

Rom make an ydole of the sacramentes.

Others make none account of the sacramentes.

Wherin the Annabtists exceeded.

And in this thing the Annabaptistes exceeded aboue all other: not onely in this, that they woulde be baptized againe, but most chiefly in that, that they do vtterlye condempne the baptysme of young chyl-

Chyldren that are dead borne,
dren, and wyll haue it to be deferred, tyll they come to yéeres of discretion, whose doctrine, is no more to be allowed, then the doctrine and opinion of them, that dó affirme that yong Infants that dye without baptisme, are euerlastinglye banished from the kingdome of God.

For syth that the Infantes are sanctifyed by the holye spyrite of God, being washed in the blood of his onely begotten
Gen. 22 sonne our Sauiour Jesu Christ, and comprehended in the couenaunt that hée hath made with vs and our séede, by the vertue and effycacie of which couenaunt, being confyrmed by the bloodshedding of the only begotten sonne of God, we loke onely to be saued: why shoulde the seale of this euerlasting Testament bée denyed vnto them nowe, more then it was to the chyldren of the Hebrewes? Because forsoth that they dó not beléeue, nor be able yet to make any profession of their faith.

What if I should reason after this sort:
Hebr. 11 without fayth it is impossyble to please
Mat. 19. 14 God, but litle Infantes and babes do please
Mark. 13 God, insomuch that our sauiour Christ, re-
Luke. 18. 15 buked them that would not suffer them to be brooght vnto him, I myght then con-

clude

clude that they haue fayth, though they can not yet declare it outwardly. And S. Augustine doeth plainlye saye, that they haue fayth, whose wordes are these. *Infantes habent fidem, propter fidei sacramentum.* The lytle Infantes or chyldren haue fayth, because they haue the sacrament of fayth. August. Epist. 23

As then the childzen of ỹ Hebzewes were cyzcumcised in their Infancie and chyldehode, and afterwardes were bzought vp in the knowledge of the lawe of God, and in his true relygion and wozshypping: so it is behouefull that the Infantes, and childzen of the Chzistians, be baptized and receaue the seale of euerlasting couenant. (For sith that by the faith of the parentes, though but one of them did beleeue, they are sanctified) and afterwards that they be bzought vp in the true religion of Chzist: As it appeareth that it was done in the olde auncient catholique Church, where of confirmation did come, that childzen after certaine yeres, were pzesented to the Bishop, & rendzing an account of that faith of theirs (which their parents or frendes in baptisme pzofessed, to haue them baptized therein) haue handes layde on them: 1. Cor. 7 Whereof confirmation dyd come.

Chyldren that are dead borne, which is nothing else but prayer made for them, so sayth Saint Augustine, *Quid enim est aliud manum impositio, quàm oratio super hominem?* For what is laying on of handes else, but prayer ouer a man?

Aug. de bap. cont. Don. lib. 3. cap. 16

Which thing is now turned among the Papistes, to be one of the sacramentes to make vp the number of theyr fiue fayned Sacramentes, yea, and such a sacrament they affirme it to be, that it is greater thã Baptisme, for this they write them selfe in their owne bookes. *Sacramentum confirmationis, dicitur esse maius baptismo, quia à dignioribus datur, & in digniore parte corporis.* That is to say, the sacrament of confyrmation, is sayde to be greater than the sacrament of baptisme, (and afterwarde the cause is added) because it is geuen of worthyer personnes, and in the worthyer part of the body. Here we maye easily see an heresie of Donatus, maintayned by the Papistes, which wyl haue sacraments to take their force and auctority in respect of the person that ministreth it: not only the Maister of sentences, sayeth this, but also the decree confirmeth that doctrine. Melchiades an auctor of the Papistes, and a Pope, sayth, *Sacramentum manus impositionis*

Lib. 4. distin. 7. Cap. 2

The Papistes doth openlye maynteine an heresie of Donatus.

Melchiades.

tionis, sicut nisi à maioribus perfici non potest ita & maiori veneratione venerandum est. & tenendum. The sacrament of laying one of handes, as it cannot be made, but only of the greater, so is it to be worshipped with greater reuerence, and so to be defended.

This is a very straunge religion, that a drop of Grease, enchaunted and cunured, with mumbling of a fewe wordes, to be compared to Christes sacrament? preferred before the water sanctified by the worde of GOD. But this is they? manner to depraue Gods lawes, and dignifie their owne. I meruel what authority they haue to make this a sacrament, for I am sure that none can make a sacrament, but he that can giue power, strength, and vertue to it, but the Pope can giue no power, strength, and vertue to it, therefore hee cannot make a sacrament, for we are not makers, nor consecrators of sacraments, but ministrators, Saint Augustine saith, *Accedat verbum elemento, & fit sacramentũ*, Let the worde come to the element, and it is made a sacrament. Here I consider two things, that a sacrament consisteth of the word, and the element: now let them shew me the worde of their sacrament of

Oyle for a sacrament more fyt for a Sallet.

Math. 15

In argument.

Aug. in Ioh. tract. 80

Children that are dead borne,

confirmation, that it may be put to the element. But here they are dumbe.

Whereto the Papistes haue brought the order of confirmation.

To speake further, howe they haue brought this order of confirmation (which at the beginning was ordayned, as you haue heard before, for good purposes) to toyes, trifles, and gewgawes. As Oile to grease them: Spittle to poysen them: Salt, to drye them vp: Bands about their neckes, to choake them: Tapers burning in their handes, to consume them: wyth a number of other toyes, and superstitions, of them deuised without any foũdation or warraunt in Gods word.

Wherefore I perswade my selfe, that rather fonde Nourses haue inured them, then conscięce or reason perswaded them. Scriptures haue they none, but the same condemne them, nor godly fathers anye, but the same be against them,

Obiection

But nowe come againe to some other of ỹ Anabaptists sayings and obiections, that they bring against ỹ baptisme of infantes: wee doe not reade (say they) that the Apostles did baptize any children, in those families and housholdes which they did baptize. Howe coulde it then be, that they had baptized the whole housholds, as they them selues do write that they did

Aunswere Actes. 16 1. Cor. 1

if they had left the children that were in them (if at least there were any) vnbaptized: are not the children part of the housholde: yea, are they not rather the cheife partes of the housholde: Isaac was so of the household of Abraham, that for his sake Ismael with his mother, was driuen out of the doore, and cleane put away. Gen. 21

If then the Apostles did baptize the whole housholdes, as they themselues doe testifie, without all doubt, they baptized also the little Infants that were in them. For as in the olde lawe, when any straunger, forsaking his idolatrie, would be ioyned vnto the people of God, and profesle the same religion that they professed, both he, and all his men children were circumcised, were they neuer so young, so in the Apostles time, and manye yeres after when any were conuerted vnto the faith of Christ, not only thei, but al their whole housholdes, both olde & young, were sealed vp with the seale of the people of God. This the wished Anabaptists cannot abyde.

The holy Apostle sayth: That any man that hath not the spirit of Christ, the same is none of his, whereby it followeth, that whosoeuer hath ỹ spirit of Christ, ỹ same is none of his: And againe, that any man which is christes, the same hath his spirit. Rom. 8 An argument.

But the litle Infantes and children of the christians, not onely as soone as they bee borne, but also as soone as they beginne to liue in the mothers belly, are Christes: that is to say, they pertaine vnto Christe and vnto his kingdome, as he hath plainly declared vnto vs, by the exãple of Ihon Baptist, Ieremie, and of many other.

Luk. 1
Iere. 1

Therefore I doe conclude, that they haue his spirite, and that they ought to be baptized: for S. Peter saith, Can any man forbid water, that these should not be baptized, which haue receyued the holy ghost, as well as we? Sith then that young children, haue the spirite of Christe, because that they are his, who but Antychristes will forbyd them to be baptized?

Acts. 10

What caused the fathers to magnifye the sacraments so much.

¶ It is to be noted then that in Augustins time, manye were exceding negligent about the sacraments, whiche thinge, hath caused the auncient fathers, to magnifie the same so much. And therefore they that did come after them, not considering the causes why they had done so, did take the wordes rawlye, taking no heede to their figuratiue & hiperbolical speaches, wherby it did come to passe at length, that they did make plaine idols of the sacraments, as though ỹ vertue of our sauiour Christ,

Howe at length they that vnderstode not ỹ Fathers

and the whole efficasie of our relygyon, should consist in the visible and corrupti-ble eliments or signes.

dyd make plaine Iools of the sacraments.

There were manye among them, that had receyued the gospell, which did defere to be baptized til the verye houre of their death, som of them doing it by negligence and some againe, because that they were perswaded, that in baptisme, al the sinnes that coulde be in man, should be washed away, for this cause they taried as long as they coulde, that so they might depart out of this life, cleane and pure from al sins: yea, many (whiche thing was worse) did take, vpō that hope, ỹ greater boldnesse to sin. Which thing did moue S. Chrisostome and also Basilius Magnus, to write verye sharpelye against their maner of doings, and to rebuke them that dye so, very sore.

Maine opinions for sundrye men.

Chrisost. in Epist. ad Heb.

As they then that were of age, dyd deferre and prolong their baptisme: so it is not to be doubted, but that they dyd the lyke in their owne children, for the causes aboue rehearsed: And therefore it is no meruaile, if saint *Augustine*, or any other in his name, whosoeuer he be, hath written and spoken this of baptisme, for to redresse such faults, negligences, and opinions, and for to stirre and moue the Chri-

stians

ftians to doe better their dueties in that poynt, aswell for themselues as for theyr children. For this cause it was also ordained in the auncient catholique Church (for as the ecclesiasticall histories doe testifie, they baptized but once in the yeare, in Thessalia, where it came to passe that many dyed without baptisme (that baptisme shoulde be ministred twise in the yeare, that is to say, at Easter, and Whitsontide.

Historia tripartita.

De consec. distinct. 4

There might be yet another cause, that did moue this Author to speake after this fashion. He did see that many were infected with the heresy of the Pelagians, which did attribute little or nothing to the grace of GOD, and as they regarded nothing originall sinne, so they did wonderfully magnifie and extoll the strength and power of man. Wherefore they had also baptisme in small reputation. And therefore that he might the better shewe and put before our eies, the nature of original sinne, and so moue men to haue the sacraments in better estimation and reuerence, he doth declare that though the litle children haue yet no actuall sinne of their owne, notwithstanding, they be not without sinne that deserueth death, and euerlasting damnatiō, bicause of their corrupted

Pelagians.

Originall sinne.

ted nature, which they haue as it were by right of inheritãce, drawn of their fathers & mothers in their conception and byrth.

Wherefore it was well sayde of one Gulielmus, that a man is in such manner conceyued in the wombe, as if a man ine shoulde fall into a mierie dæpe, and stony place, and so shoulde both be drowned, be arayed with myre, and also be hurte: So (sayth he) by originall synne we are drowned, into the darknesse of ignorance: we are defyled with lustes and concupiscence: and we are wounded in our powers and faculties of the minde, to dw any gwd. For they haue both bene conceyued and borne in sinne, and can be none other but such, as the synfull offspring and originall is. For that is borne of flesh, is flesh. What can be cleane, that commeth of an vncleane seede? A Wolfe can engender none other, than a Wolfe, nor yet a serpent, any other then a serpent. And as we doo not lette to hate young whelpes of a Wolfe, though they haue yet kylled no shæpe, or the young ones of a Serpent, though they haue not yet cast out their poison, because of their Wolnlshe and poysoned natures: So we must iudge, that God hath no lesse occasion to hate & condempne

Gulielmus parisiensis in lib. Summa de veritijs & virtut.

Psal. 51

Iohn. 3

Iob. 14

vs,

Children that are dead borne,

ye, euen from our mothers wombe, because of our peruerse and malitious nature, that is ingendered within vs.

And that we might the better vnderstand that such corrupt and peruerse nature, is in the children and young Infants, euen from their mothers womb, the holy ghost doth testifie vnto vs, by the mouth of the blessed Apostle Saint Paule, that they are also subiect vnto death, which is the firste fruite and reward of sinne.

Rom. 5.

Whosoeuer was then Author of this booke, he had a good cause to aggrauate or set forth to the vttermost, this naturall corruption, and to say, that not onely they that be of age, but also the verye Infants and childrē, are euen from their mothers wombe, guilty of euerlasting damnation, when they dye without baptisme. If he do vnderstande by it the grace and mercye of God, and the pourging that we haue in the bloude of our saiuour Iesus Christe, which by baptysme is signified and representeth vnto vs, and also communicated vnto the chosen and elect of God.

And verily I think that he did so vnderstande it. For if he will after the rigoure of the letter, take there baptisme for the visible signe and outwarde ceremonie, I

woulde

woulde in no wise holde with him, sith that he alleadgeth no sufficient auctorities of the Scriptures, for to proue & confyrme this saying of his, which is both so rygorous, & so repugnant vnto the goodnesse & grace of God, as it hath bene already sufficiently proued: But I do rather iudge that he doth vnderstande by baptisme, the vertue and efficacie of the blood of Christ, which is signifyed and represented vnto vs, by the visible signe and outward ceremony: whereby, neuertheless is signified and comprehended all the whole vertue of the true baptisme of Christe, after the phrase and manner of speaking, that the scripture is wont to vse. For in it the signe and the figure, are many tymes taken for the thinges, that are signified and represented, because that the Scripture doeth most chiefly speake vnto the faythfull, which do not receyue the sacramentes in vaine, without the spirituall thing, that is represented by them: And therefore the Apostle sayth: All ye that are baptized, are apparelled or clothed with Christ.

The signe and the figure many tymes are taken for the thinges that they do signifye. Gen. 17 Exod. 12 Galat. 3 Rom 6 Acts. 8

Simon Magus was baptized outwardly by Phillip, and yet I do not beleeue that euer he had put on our saviour Christ, & that he was apparelled with him. Neuertheless,

Chyldren that are dead borne, uertheleſſe, Saint Luke, who hath wryten the hiſtorie, ſayth that hē dyd beleeue, vſing the common phraſe and maner that men do vſe commonly, ſpeaking of things as they dō appeare outwardlye, and leauing the iudgement of the hart vnto God. Which phraſe and maner of ſpeaking, is all cuſtomably vſed in the Scriptures. And therfore Saint *Auguſtine*, and other auncient wryters dō erpounde this place of S. *Luke* after this ſort and maner: He did beleeue, that is to ſay: he did faine himſelfe to beleeue.

Why Luke ſayde Simon dyd beleeue.

Howe S. Auguſtine and other auncient wryters erpounded this place of the eight of the Acts.

Nowe, theſe thinges being dillygentlye conſidered and weyghed, all men may eaſilye perceyue, what ought to be the right vſe of the Sacramentes, what ought to be the true baptiſme, and the true regeneration, or new byrth of man. Which, if they dō once vnderſtande perfectly and well, they ſhall be no more in doubte, nor yet in any perpleritie, touching the lyttle Infantes and chyldren that dye without baptiſme, but wyll leane them in the handes of God, and commyt them to his bounteous goodneſſe and mercy, and ſo endeuour them ſelues, that they them ſelues may be of the number of the faythfull, and the chyldren of the euerlaſting Teſtament, wherin

What profite and commodity doth come to them that are perſwaded in this doctrine.

Gene. 17

wherin God hath promised that he wyl be our God, & the God of our sæde after vs.

If they do so, they maye bee sure that God wyll, (according to his promise) saue them & their children, though he take them awaye in the very mothers bellye: or before they can receyue the outwarde and visyble baptisme, which is but a sygne of the spyrituall and inward washing, wherwith God is able him selfe to baptyze the young Infantes and children of his faithfull seruauntes, as sone as they begin to lyue in the mothers wombe.

Agayne, they shall (if they bée once brought to this poynt) espie out the deuillish & abhominable error of them that dyd cary their styll borne children vnto ydols, for to obtayne lyfe vnto them, as to our Ladye of Ipswiche, and to our Ladye of Walsingham, to Joseph of Aramathia, to Saint Rocke, and to such other. What many foolishe people vsed to do, in carying theyr children to ydols.

It ought to suffyce nowe at this tyme, that the soule of our sauiour Jesus Christ, is delyuered from the paynes of the vnquenchable fire of hell, and the poore sælye Soules of the Christyans that dye in the Lord, put out of pickpurse purgatory, and brought into the heauenlye rest, and that the woefull prison that the Papystes dyd Reuel. 14 John. 5. 11 Eccle. 3

buylde

Chyldren that are dead borne, builde for the poore children and Infantes of the faythfull, that be styll borne, or dye without baptisme, is quite ouerthrowne, to their own shame that deuised the place, and to the comfort of the syllie infants in the euerlasting habitation: so that in despyte of all popishe hartes, there shall remaine no more but heauen and hell, as it is suffycientlye declared vnto vs by the wordes and example of our sauiour Jesu Christ.

Luke.16. Luke.27 1.Cor.2

All these good benefites haue we gotten by Christes precious death, bloodshedding, & buryall: such comfort I say, that tongue cannot expresse: such good that hart cannot conceyue.

Bernardus in annunciatione Mariæ ser.1.

Full well spake Barnarde. *Traditus est enim propter peccata nostra, nec dubium quin potentior & efficatior sit mors illius in bonum, quàm peccata nostra in malum.* Christ was deliuered & suffered for our sinnes, doubtlesse, his death was stronger, and more effectuall in goodnesse (towardes vs) then

Ro .4.5

our synnes was in euyll. For he hath vanquished death, Sathan the Deuyll, and all the whole power of hell.

¶ The

The.11. Chap.

What comfort wee haue gotten by Christes rysing from death againe. And that it should be vnto vs as a glasse in this lyfe. &c.

AND dyd ryse agayne most glorioussy & tryumphantly on the thyrde dayes, for our iustification. For as Saint Paul sayth, He was deliuered for our sinnes, and rose againe for our iustification: meaning thereby, that as by the death of Christe, synne is taken awaye, so by his resurrection or rysing againe, righteousnesse is restored vnto vs. For, if he had not rysen againe, it had bene an euident signe or token, that death had gotten the victorye of him, and that hell had swallowed him vp, as the other chyldren of Adam. Nowe if death had vanquished him, and not he death, we shoulde haue remained styl in our sinnes, and also in death. The third daye he rose again frō death. Rom. 4. 1. Cor. 15

And againe, how should he by his death haue delyuered vs from death, if hée himselfe had bene vanquished and ouercome? How should he haue gotten vnto vs ỹ victory,

We do part our saluation betwixt Christes death, and his resurrection.

for y, if he himselfe had bene ouerthrowne in the battaile? Therefore we do so part ý whole matter of our saluation, betwæne his death and his resurrection, that as we do beléeue, that by his death, sinne is take away & abolyshed, and death vanquished and ouerthrowne: So by his resurrection or rysing againe, ryghteousnesse is restored, and lyfe geuen vnto vs againe. And therof it commeth, that although we haue our full saluation in the death of Christe: for, by it we are recõciled vnto God: satisfaction is made vnto his righteous iudgement: the curse is taken away, and all the whole penaltie payde: yet it is not sayde that we are begotten againe by his death, vnto a lyuely hope, but by his resurrection from the dead, to enioye an inheritaunce, immortall and vndefyled, & that perisheth not.

Galat. 3

1. Pet. 1.

As then the resurrection of Christ, whereby he did rise againe most gloriously from death, in the selfe same body that he toke in the virgins wombe, of whome he toke his vndefiled substaunce, and in the which he dyd suffer a most bytter death for vs, which was taken downe from the Crosse, and layde in the graue, is an infallible and most sure token and sygne of his diuine

The fruits of Christes glorious resurrection.

vertue

vertue and power, and of his triumphant victorie that he hath gotten against death, Sathan the deuill, & against all the whole power of hell: for it was his office to swalowe vp death: who coulde do that but life it selfe? It was his office to ouercome syn, who coulde do that but righteousnesse it selfe? It was his office to vanquishe the whole power of the enemie, worlde, and flesshe: who coulde do that but an absolute power of him selfe? The office of Christ our sauiour

So this is a full certifying, and a most certayne assuraunce vnto vs, that we shall ryse againe with him. For as when we see with the eyes of our fayth, our sauiour Iesu Christ rise againe from death, we do see him as a noble and valiaunt captaine, & as a most victorious king, leade sinne, death, Sathan the deuyl, and al the whole power of hell, captiues before him, as all vanquished, beaten downe & ouerthrown, so that they can haue no more power vpon the elect and chosen of God, that beleeue in him, then they haue had vppon Iesus Christ him selfe. Rom.6. Colos.2. 1.Cor.15. Hosea.13

So do wee see our flesshe ryse againe, with his flesshe, syth that our flesshe that he toke vppon him, in the which he suffered, and dyd beare the terryble iudgement and

Deut. 21. Galat. 3. curse of God, dying in it a most opprobrious and shamefull death for our sinnes, is triumphantly & victoriously rysen againe from death, in him death and all other enemies being vtterly discomfited and put to flight.

1. Cor. 15

Colos. 1 1. Cor. 15 How christ is the first frutes of them that sleepe. Iohn. 11. 1. King. 17. And for this cause our sauiour Christ, is called the first frutes of them that sleepe, and the first borne of the dead: not because that he hath bene the first, that hath bene raysed vp againe among men. For, many haue bene raised vp againe before him, as wel by himselfe, as by his Prophetes: but because ỳ he is the first: and he onely that is risen againe by his own diuine vertue & power, and which is the offspring, original and fountaine of the resurrection and lyfe of all other that dye, and are raysed vp againe in him, and by him.

Iesus Christ hath taken a pledge of vs, and hath left vs one. Actes. 2 And for a better confyrmation and sealing vp of his hope in our hartes, he hath geuen vs a pledge, and taken one of vs. Because he woulde not leaue vs in any doubt, he hath taken our flesh, & hath borne it vp into heauen, wherby we are already put in full possession of it, & are set downe with him in the heauenly seates.

Ephe. 1 Rom. 8 On the other side, he hath geuen vnto vs his holy spirite for an earnest peny, for to

seale

seale vp his promises in our harts: which doeth testifie vnto our spirite, that we are the children of God. Sith then that we are the children of god, and haue his diuine and heauenlye sæde in vs, wæ ought not to doubte, but that our sautour Christe hath made vs partakers of hys dyuine nature, as he would be partaker of ours, & would be made man, to make vs Gods: that is to say, heauenly and spirituall. As then the Corne that is sowed in the ground, dying in it, branceth & taketh rote, & then commeth forth, & groweth, and doth at length bring forth fruicte: so are we moste sure, that when we die, & are laid in the ground we be as sowen, and that we shall branch & rise againe immortal and incorruptible, sith that we cary away with vs the grain or sæde of the holy spirite of God, whiche cannot dye. And although our flesche shall corrupt, yet the spirite of God, shall delyuer from corruption this body, which shal be raised vp againe by the diuine vertue & power of him that hath raised vp our sautour Christe, who shal viuifie and quicken againe our mortal members.

Galat. 4
1. Pete. 1
2. Pete. 1
Ioan. 12
1. Cor. 15

And whiles that we are yet in this mortall life, we muste to the vttermost of our power, expresse this faith and belæfe that

Thessal.3. we haue in the resurrectiō of Christ, and of our rising againe through him, in our conuersation and liuing, walking stil in a newe life, which in this worlde, is to rise againe with Christ, as saint Paul testifieth, saying. VVe are buried with him by baptisme for to dy, that likewise, as christ was raised vp from death by the glory of his father, euen so we shoulde also walke in a newe life. For if we be grafte in death like vnto him, euen so must we be in the resurrection.

Collos.3.

Rom.6.

Howe wee ought to practise the whole lyfe of Christ in our selues.

These wordes shall the easyer be vnderstanded, if we will consider and marke, that the whole life of our saulsour Christ ought to serue vs in stede of an Alegory, wherby we should make our selues cōformable vnto him spiritually, in those things that haue bēn truly and really, or in very ded fulfilled in his body, and can in no wise be fulfilled in ours. As for an example: Our sauior Christ hath bēn conceiued by ỹ holye ghost, borne of the virgin Marye, he hath bēn crucified, and put to death, he did rise againe the third day, and ascended into heauen. All those things cannot be performed nor fulfilled in our bodys, as they were in his. But let vs endeuor our selues, that our spirite or inward man, may

bee

be fashioned and made conformable vnto him in these things.

Our bodies are conceiued and borne in sinne, not by the holy Ghoste, nor in the wombe of a virgin, as our saviour Christ was, but they are conceiued by the carnal copulation of man & women, and of corruptible sæde. That we maie therefore be cõformable vnto him in this poynt, let vs com vnto his true Church and beleeue his gospel. And when we be in the true church of Christe, which is both our mother, and a chast virgine, we shalbe conceyued and begoten in it, by the vncorruptible sæd of the word of God our heauenly father, and by the vertue of his holy spirit, and shall be borne againe the children of God, and made newe creatures, we shall put of the olde man, and put on the newe, bearing the Image of the newe Adam, whiche is Jesus Christ, as we haue borne the image of the old Adam, and of the man of sinne.

Psal. 51.

Job. 14.

A spiritual conception and birth.

1. Pet. 1
Gal. 4th. 4
Ephe. 5
Johu. 3
Eph 4

1. Cor. 15

After that we be thus conceiued by the holy ghost, and borne of a virgin, which is the true Church and spouse of our saviour Christ, the residue of our life must also be conformable vnto the life of our saviour christ, as our spiritual conception & birth is. We be not crucified and put to death,

2. Cor. 11
Ephe. 5

as

Galat. 6 Galath. 5 what it is to be crucifyed to the worlde.

as he was: but we learne of him to beare ȳ Crosse with him, and to be crucified vnto the worlde, that the worlde may be crucified vnto vs, as Saint Paule writeth of him selfe. But to be crucified and dead vnto the worlde, is to be crucified and dead vnto sinne. And to be crucified and dead vnto sinne, is to forsake synne, to haue no more acquaintaunce with it, and to be no more a seruaunt vnto it, then the dead bee wont to serue the liuing: For, as the dead hath no more to do with the liuing, but are seperated from them: so they be dead vnto ȳ world, that haue forsaken it, for to serue the liuing God, and that wyll not fashion themselues after it, nor walke after the flesshe, and the concupiscence of it.

Rom. 6 what it is to bee dead vnto sinne.

Rom. 6 & Ephe. 4

Now it is vnpossible that they that bee thus dead vnto the worlde, should not liue vnto God, and that the worlde, should not be dead vnto them. As contrariwise, they that liue vnto the worlde, and the worlde vnto them, they are dead vnto GOD: As Saint Paule hath written of the widowe that liueth in pleasure, saying that widow that liueth in pleasure is dead, euē yet aliue: Because she liueth vnto the worlde, and is dead vnto God. That was the mening of our sauiour Christ (whē he sayd to the yōg

1. Tim. 5 Reuel. 3

man

man that would go and burie his father, Math.8
let the dead bury their dead, followe thou
me; when we die then vnto the world, we
rise againe vnto God.

Again, we practise spiritually in vs, the
example of the death of Christ, when wee Colos.3
do mortifie our earthy members, when we Rom.12
offer our bodies a liuely sacrifice vnto god,
when vve do slay vvith the svvord of gods Ephe.6
vvorde and also burne vvith the fire of his Math.3
spirite, our concupiscences and carnal af-
fections, which are the brute beastes that
we sacrifice vnto God, that the offring and
sacrifice of our bodys may be reasonable.

How we do dye with our sauiour Christ.

Therefore we dye with our Sauiour
Christ, when we do kill and mortifie our
olde Adam: we doe also rise againe with
him, when we doe put on Iesus christ, and
be apparelled with him: when we serue to
righteousnesse, and dispise this world
with all the pompe and pride thereof, ha-
uing our minds and conuersation in hea-
uen, wher we do sæke for our sauiour Ie-
su Christ, sitting on the right hand of God
the father.

How we do rise with Christ. Phil.3 Colos.3

The Apostles, and specially Saint Paul,
doth teach vs, y we ought after this man-
ner, to apply and set before vs the death
and resurrecti of our sauiour Christ, of a

liuely

liuely image and pattern of the Christian and spiritual life: And do declare vnto vs, that baptisme is a sacrament of all these things. For, the water that is powred vpon vs in baptisme, it is first and formost vnto vs, a certificate, signe, token, and seale of the free remission and forgeuenes of our sinnes, and of the holy ghost, who is the liuely water, that washeth & cleanseth our consciences from sinne, as the visible water doth washe away the filthines of the body.

The signification of baptisme.

What the signification of water is in our baptisme.

Moreouer, it is a sacrament of repentaunce, which teacheth vs, that as the water doth come vnto vs, as it were for to couer and ouerwhelm vs: so it behoueth that our olde man of sinne be drowned, as Pharao, and the Egipsians were drowned in the red Sea, & that we must be buried with our Sauiour Christ.

Exod 14
Rom. 6

But in this, that the water doth not remaine stil vpon our heads, nor yet drown vs, it is thereby signified vnto vs, that the repentaunce & mortifying that god requireth of vs, is not vnto death, but vnto life: so that by death he maketh vs to enter into life, as the children of Israell goynge through the red Sea, were brought out of seruitude and bondag into a godly liber-

Exod. 14

tye:

ge: And as our saviour Christe did by his death and crosse enter into the glory of his father. Luke.24

And so, the grace and mercye of God, is not onelye presented vnto vs in our baptisme, we are not only by it grafted in his Testament, & receiued into his church but also we haue there, the Sacrament of ỹ death, buriyng, & resurrection of our saviour Christ, and of our death, buriynge, and resurrection with him. We haue also there, repentaunce, and of remission of synnes, and the summe of the whole doctrine of the gospel, and also a liuely image of all the whole Christian lyfe, preached vnto vs. What a large doctrine our baptisme doth preach vnto vs.

But to come againe to our purpos: After that our saviour Christ had by manye tokens and signes, declared that he was truly risen again (for he was by the space of xl. daies after his resurrection, alvvaies conuersant with his Apostles and disciples, eating and drinking vvith them, & biding them to handle and feele his body, and for a further profe or triall, to put their fingers into his vvounds, that they might be in no doubt, but that it vvas the same selfe body that he died and vvas buried in. Actes.1 Luke.24 Iohn.21 1.Cor.15 Iohn.1.20

¶ The

The.xii. Chap.

¶ Of Christes ascention into heauen, and howe it is saide that he sitteth at the right hande of God. &c. And after what maner he is hereamongst vs.

He ascended into heauen. Actes. 1

AND he did most triũphantly in the sight of al his Apostles and disciples, ascend vp into heauen, where a cloud receiued him vp out of their sight: the Angels testifying that as he was taken vp from vs, into heauen, so he shalbe seen come againe at the dreadful daie of iudgement, when he shall, beyng accompanied with his holy angels, come downe to iudge both the quick and the dead.

In the mene season, we must not thinke though he hath taken the reall presence of his body away from vs, that therefore he hath forsaken vs, or that he doeth not assiste, ayde, and helpe his chosen and elect as long as they be Pilgrimes & strangers heare in the earth. For according to his promise, he is alwaies with vs vnto the worldes ende. Which thing must be vnderstande

Iohn. 14 10

derstanded of his godlye power, and inui-
sible grace.

So doth Saint Augustine say, *Secundũ presentiam maiestatem semper habemus christum*. According to the presence, or as he is God, we haue alwayes Christ with vs, a- August. in Ioh. tract. 50
gaine he sayth in the same place. *Nam secundum maiestatem suam, secundum prouidẽtiam: secundum ineffabilem et inuisibilem gratiam, impletur quod ab eo dictum est, ecce ego vobiscum sum omnibus diebus, vsque ad consũmationem seculi.* That is to say in English, Ibidem.
as concerning his diuine maiestye: his prouidence: his inestimable and inuisyble grace, these words are fulfilled that were spoken by him. Behold, I am with you all the dayes of your lyfe, vnto the worldes ende.

For as touching his humanitie or manhode, he is absent from vs, and wyll be to the worldes ende vntyl he shalbe sene visiblye of all flesshe to come againe: thereto accordeth S. Augustine, saying, *Secundum presentiam carnis, recte dictum est discipulis suis, me autem non semper habebitis*. Ac- Ioh. tra. 50
cording to the presence of his flesshe, or body, it was rightly and truely sayde vnto his disciples, mee you shal not haue alwayes: For it is to bee noted, that as hee is both

God

God & man, so touching his manhod or humanitye, that he toke in ỹ virgins womb, he is in al thinges like vnto vs (sinne only beinge excepted) as the holy Apostle doeth write, saying: He tooke not on him Aungels, but the seede of *Abraham*, that in all thing he might be like vnto his brethren.

Heb. 2

As then he did hunger and thirst in the same body, & was subiect to al maner of infirmities, that we his brethren are subiect vnto (sin alwaies being excepted:) therfore Barnard very prettily sayd, Christ loued vs, *dulcior, sapientior, fortior*. Sweetly, in that hee toke our flesche vpon him: wisely, in that hee had no sinne by taking our nature vpon him: strongly, in that he vanquished Sathan, death, and sinne.

Heb. 4

Bernarde in Cantic. ser. 20

So hauing fulfilled the things that hee toke it for, hee did carye it vp into Heauen, and there hee sitteth in the same humaine body, being nowe glorified and immortal, on the right hande of God the Father almightye, which is as much to saye, as that hee is eralted aboue the heauens, hauing receyued a full authority & power ouer all creatures, both in heauen and in earth, and raigning there in glorye with the Father, tyll his enemies bee made his fotestole. For, when we heare that christ

Phil. 2
Mat. 28
1. Cor. 15
Heb. 10. 1

is

is set downe on the right hand of his Father: wee must put all grosse Imaginations out of our mindes: Wee must beware that wee Imagine not, that God the Father is set downe as an earthly King, in some visible and materiall Seate, and that Jesus Christ is set downe by him in another, as his Sonne, or one of his princes and Lordes.

August de fide et symbo.

Againe, wee must not thinke that God ỹ father in his diuine essence, hath a right hand, and a left hand, with other humain lymmes, as we see mortall men to haue: For, that were to fall into the Heresie of the Antropomorphites: but rather wee must marke, that it is spoken by a similitude, being borrowed of Princes & Kings of the worlde. For, as a King doeth commonly cause that man to sit by hym, and at his right hande, whome hee wyll most honour, and vnto whome hee wyll geue most authority and power: so we do vnderstande by these words, that our Sauiour Christ is exalted aboue all creatures, and that hee hath power geuen vnto him, both in Heauen and in earth, and that hee raigneth with the Father, hauing equall power with him.

This was the heresie of the Antropomorphites.

Similitude

Phil. 2

Or, by the right hande of God, wee may

righ

August. de agone christia. cap. 26.

right wel vnderstand with S. Augustine, the place of felicity and ioy, where our sauiour Christ doth raigne nowe in glorye, with the holy Angels, and with al the blessed spyrytes and soules of the chosen and elect of God: As contrarywise, by his lefte hand, the state and condition of the reprobate, is vnderstanded and sygnifyed vnto vs.

Math. 25

What it is to sit on the ryght hand of the Father.

Num. 32
Wich. 4

Againe, it is not knowne to them that reade the Scriptures, that to syt, is many tymes taken for to be in quiet, peace, and rest: as when Moises sayth to the chyldren of Gad, and of Ruben: Shall your brethren go forth vnto the vvarre, and ye syt here? Againe in the Prophete, Euerie man shall syt vnder his Figge Tree.

When we saye then that our Sauiour Christ is set downe, we dw vnderstande, that hæ is after the painefull labours of this life, and the wofull death of the crosse, entred into a ioyfull and quiet rest, where he shalbe, touching his humanitye & manhode, as Lorde and head rular of all creatures, both in heauen and in the earth, vntyl the time that all thinges, which God hath spoken by the mouth of all his holie Prophets since the worlde began, be restored againe, as the holye Apostle S. Peter

Luke. 1

doeth

doth testifie vnto vs in the Actes.

For a better vnderstanding of the whole matter, and also that ỹ ignorant and simple persons, may the better auoyde the subtill trickes of the deuyls Sophistrie, which is wont to dasill the eyes of the vnlearned, with this & like argumẽtes: The right hand of God, is takẽ for his almightie power: but his almightie power, is, and can be euerie where, Ergo, sith that Christ touching, his manhood, is on the right hand of God, the humanitie or mãhood of Christ can be euerie where. It is to be noted and marked, that the right hand of God is taken two maner of waies. Actes. 3.

The tricks of the deuilish sophistrye.

The right hãd of god taken two maner of waies. Exod. 15.

First, by it the almightie power of God is vnderstanded, as when Moises doth say in his Canticle: Thine hande, Lorde, is glorious, thine hande hath all too dashed the enemie. And in the Actes of the Apostles S. Peter sayth: Him hath God lyft vp with his right hande. In these places, and such lyke, the ryght hand of God is taken for his almighty power, wherwith he did ouerthrow that cruel tyraunt Pharao, also raysed vp his sonne Iesu Christ frõ death, exalting him aboue all creatures. Actes 5. 1. Peter. 5. Philip. 2.

If we shoulde saye that our Saviour Christ, touching his manhode, doeth syt

Of Christes ascention into heauen,

on the right hande of God, beyng taken in that sence and signification, and that therefore his glorified body can be euery where, and in all places, euen as farre foorth as thealmighty power of God doth stretche or extende, then should we be faine to confesse with that heretique Eutiches, that the body of Christ is deified or tourned into the godhead. For, it is against the propertie of any creature to bee euery where, or in mo places then in one at once.

Eutiches.

As we may gather of the argument that Didimus doeth make, for to proue the holy ghost to be true and naturall god, equall with the father and the sonne, and also a Creatour, and not a creature. If the holy Ghoste (saieth he) were one of the creatures, he should haue a circumscribed or limitted substance, as al other thinges that be made. For, although the inuisible creatures are not comprehended within bondes and limittes, yet by the propertie of their substance they are limitted: but the holy ghoste, though he be in many, yet hath he no comprehensible substaunce.

Didimus de spiritu sãcto.

And Saint Basil writeth thus: The Angell that stode by Cornelius, was not all that present houre with Phillip, nor the Angell that spake to Zacharie from the al-

Basilius de spiritu sancto. cap. 22.

ter

ther, did at the selfe same tyme fill his standyng or seate in heauen: But we beléeue that the holy ghoste was all at one tyme with Baruch in Iurie, and with Daniell in Babilon, and also that he was with Ieremie in the mierie dongeon, and with Ezechiel in Chober. Wherevpon he doth conclude, that the holy ghost is true and natural God, equall with the father and the sonne, in deitie, power and godhead.

We may sée thē, ý it pertaineth only vnto God, & to no creature, whether it be in heauē, or in earth, to be every where, or in mo places thē in one at once. But I beléeue certainely, that ý body of Christ is a creature, not only before his death and passion: but also after his ascēding vp into heauen, & that it shall continue so for euer. Therefor it can bée but in one place at once.

The bodye of Christ is a creature.

And verely, I do marueile that the Pope catholikes doe not sée, ý they do by their doctrine vpholde and maintaine, that abominable heresie of Eutiches, who did affirme that the manhode of Christe was turned into his godhead, so that he was no more both God & man, but onely pure and perfect God: his humanitye beyng cleane swalowed vp, and consumed with his Godhead. Whiche thyng, will they,

The heresy of Eutiches is now renued by the Papistes.

nyll they, they muste graunt to be true, if they will haue the body of Christe to bee euery where, or in mo places then in one at once, whiche is against the propertie of any creature.

Obiection. But an obiection will they now make here, thinkyng thei with to blinde all the simple and ignorant in the world. The Godhead and manhode of Christe (saie they) be so ioyntly ioyned together, that they can not be separated one from another: but that whersoeuer the one is, there the other must be also: But the godhead of Christ can be euery where, and in mo places then one at once. Ergo, the manhode of Christ can be euery where, and in mo places then one at once.

The shamelesse heresie of the Papistes. Matth. 28. This Cupstantiall argument haue they alwayes in their mouthes, in so much that they be not ashamed to say, that these wordes of our Sauiour Christ, Beholde I am with you alwayes vnto the worlds ende ought not only to be vnderstanded of his godhead, but also of his manhode, though any childe in the streete may easely see that they speake directly against the meanyng of Christe, and against all the olde doctours of the auncient catholike church.

Of whom, Saint Augustine saieth

When Christ dyd saye: Ye shall not haue me alwayes with you, He dyd speake of the presence of his body, for touching his maiestie, touching his power, touching his prouidence, touching his vnspeakable and inuisible grace, that is fulfilled which was spoken of him: Beholde, I am with you alwaies vnto the worldes ende. But touching his flesshe that the woꝛd dyd take, touching that, that he was borne of a Virgin, touching that, that he was taken of the Iewes, that he was crucified, that he was taken downe, that hee was wounde in a sheete, that he was layd in the graue, that he was manifested in the resurrection (his saying is fulfylled where he sayeth:) Ye shall not haue me alwaies with you. Wherfoꝛe? for he was. 40. daies touching the presence of his flesh conuersaunt with his disciples, and as they accompanied him, with seeing, and not with following, hee ascended vp into heauen, and is not here. Foꝛ, there he sytteth on the ryght hande of the Father. And yet he is here. Foꝛ, he is not gone awaye touching the presence of his Maiestie. Otherwise we haue alwayes Christ present with vs, touching his Maiestie: but touching the presence of his flesshe, it is well sayde, Ye shall not haue mee alwayes with

August in Io. tract. 50.

Acts. 1

you. For, the Church had him fewe dayes touching the presence of his flesh, now she holdeth him faste with faith, she seeth him not with her eyes. Thus farre hee.

What coulde be spoken more plainely then this is? Is there any childe in the worlde, that is not able to perceaue by these plaine wordes of saint Augustine, that all that they do is a mere iuggling, and a manifest and open casting of mist before the eyes of the poore ignorant and vnlearned people? but we will heare also that good auncient Father, Vigilius Martyre, who writing against that abhominabl heretike Eutiches, whose disciples the Popecatholikes wil be, in despite of all mens hearts, doth saie after this maner.

Vigilius Marter. cont here lib. 1.

This was to goe vnto the Father, and to depart awaie from vs, to take awaie out of this worlde: the humaine nature that he had taken of vs. Beholde the miracle: Beholde the misterie of both the properties, the sonne of God touching his flesh doth go awaie from vs, but touching his diuinitie he saith vnto vs: Beholde I am with you alwaies vnto the worldes ende. Then by and by after it followeth, he is with vs, and he is not with vs: for, whom he hath left, and from whom he is gone by his

his manhode, them hath he not left nor forsaken, touching his diuinitie and godhead: For touching the shape of a seruant, which he toke awaye from vs into heauen, he is absent from vs, but touching the shape of God, wherby he departeth not away from vs, he is in the earth present vnto vs, yet notwithstanding, both present and absent, he is one Christ and the same vnto vs.

Here might I alledge Cirill with many other of the auncient fathers, that do agre with vs in this poynt. But these two auctbours shall suffice for to proue, that these wordes of our sauiour Christ: Behold I am with youe alwaies vnto the worldes ende, Math. 26. cã not be vnderstanded of the natural presence of his flesshe, but of his diuinitie and godhead onely.

¶ The. xiij. Chapter.

¶ Christes humane bodie can be but in one place at once, and not in manie and diuers places.

AND wil I come to their gay painted reason, whereby they go about to proue, that where so euer the diuinitie and Godhead of Christ is, there must his manhod be also, bicause

An answere to the obiectiõ that was made before.

Christes humaine body can be but in

Christes bodie can bee but in one place at once.

bicause that they be so ioyntlye ioyned togyther, that they can not be separated one from another.

But I intende (God wyllyng) to prowe nowe both by natural reason, by ỹ Scriptures, and also by the auncient Fathers, that it is not the propertie and nature of those things, that be so ioyntly ioyned togyther, that the one can not be separated from the other: that wheresoeuer the one is, there the other must be also.

Fallacia accidentis.

For, first and formost the body of the sunne and lyght of it, are so ioyntly ioyned togither, that the one cannot be separated from the other, yet it followeth not, that wheresoeuer the light of the sunne is, there the body of the sunne must be also.

A goodlye similitude

Gen. 1.

And herevpon maye I gather a goodlye similitude, verye meete for our purpose. For, as the Sunne being styl aboue in the Element, according to the order that God hath appointed among his creatures, doth with his light, refreshe, comfort, quicken, and vnifie all things here vpon the earth: so our Sauiour Christ Iesus, who is the true Sonne of righteousnesse, being styll (vntyll the tyme that God hath appointed) on the ryght hande of his Father, touching his manhode, that is to say, aboue in heauen,

men, in the place of beatitude, felicitie, and ioy, raigning there with the father, in coequall glory and maiestie, doth continually assist, aide & comfort his Church by his holye spirite, being alwaies present with his elect and chosē, by his diuine maiestie, prouidence, & inuisible grace, whome he doth not ceasse through his almighty power, the spirite, beyng the worker of it, to fede stil with the wholsome foode of his most precious flesshe and blood. Augustin. tract. 50.

And yet, as it were most noysome and hurtful vnto all the whole earth, if we had here belowe the body of the sonne: so is it not expedient that the church and congregation of the faithfull shoulde haue Christ styll present here, touching his humanitie and manhode. For, so saith he him selfe: It is expedient for you, that I goe hence, for vnlesse I goe awaie, the comforter shall not come. John. 16

Againe, they cannot denie, but that the eye and the sight of it, be so ioyntly and inseparably ioynted togeather, that as long as the eye is whole and sounde, the one cā not be separated from the other: will they saie therefore, that the eye is in al places, that the sight doth reache to? Seueritie and mercy are in God so ioyntly ioyned together. A similitude of the eye. A similitude of Gods se-

Christes humaine bodie can be but in

ther, that ỹ one cannot be separated from the other, and yet they that fæle his seueritie, doe not fæle his mercie, that is to saie, whome he doth according to his righteous indgment punish euerlastingly in hel fire, them doeth he vtterly banishe and put awaie from his bounteous goodnes and mercie. But nowe wil I come to ỹ Scriptures and word of God, When our Sauiour Christ did talke with Nicodemus, where was he touching his humanitie and manhood, in heauen or in earth? I am sure that they will not saie that he was in heauen. And yet he saith: No man ascēdeth into heauen, but he that came downe from heauen, the sonne of man that is in heauen. Here do we manifestlie sæ, that the Godheade of Christ was then in heauen, and yet no man will saie, that his humanitie and manhode was there. For, he did then in it talk with Nicodemus here vpon the earth.

mercie. John. 3.

Againe, when Lazarus was dead, Christ being then awaie from Iurie, did say to his Apostles: *Lazarus* is dead, and I am glad for your sake that I was not there, that ye may beleue. Christ at the same time that hæ spake these wordes, was in his humanitie or manhode conuersaunt with his

John. 21.

his Apostles out of the land of Iewry, that is to saye, farre from among the Iewes, that sought his death, and yet without all peraduenture, he was in his Godhead present with Lazarus when he departed.

When that Marie Magdalen came to the graue, to enbalme the body of Christ, dyd not the Angell say vnto them? *Non est hic*, hee is not here, hee is risen, as hee sayd, come and see the place where the Lord was laide: And beholde, he goeth into Galilee before you, there ye shall see him. Here is plainely opened, that his humaine nature was not in the Sepulchre, and at Galilee, and doubtlesse, his diuinitie and Godhead was both in the graue and at Galile too. Matth. 28.

Therfore that auncient Father, Fulgentius sayth: Christ being one and the same, is a locall man, of man (that is to say, touching his manhood that he toke of man, he is cõteined in place.) Who is God incomprehensible of the Father, being one and the same, touching his humanitie or manhode, was absent from heauen when he was in earth, and leauing the earth when he ascended vp into heauen: but touching his incomprehensible & diuine substance, he was not absent from heauen, when he was in the earth, nor forsaking the earth when Fulgentius ad Thrasmundum regem lib. 2

Christes humaine bodie can be but in when he went vp into heauen. And that he might shew vnto his Apostles, that his humanitie or manhode was Locall: that is to say, contained in place, he did say: I go vnto my father, and vnto youre father, Againe, when he had sayd: *Lazarus* is dead, He did adde by and by, And I am glad for your sake, that I was not there. But declaring the incomprehensiblenesse of his diuinitie or Godhead, he did say, Behold, I am with you alwaies vnto the worldes ende. Howe did he ascend vp into heauen, but that because being the same, he is locall and true man: And howe is he alwaies with his elect, but that bicause being the same Christ he is incomprehensible, and true God:

John. 20.
John. 12.
Math. 28.

Wherevnto Saint Augustine doth agree saying, Doubt not but that Christ beyng man, is there, from whence he shall come to iudge the quicke & the dead. Holde faithfully, & beare in remembraunce the christian confession, howe that he rose againe the third day, he ascended into heauen, and sitteth on the right hande of the father, and that he shall come from none other place, but from thence, to iudge the quicke & the dead, and that he shall so come, (the angelicall voyce testifyng the same) as he was seene to go vp into heauen: that is to say, in the

Augustin. ad Dardanum Epist. 57.
Actes. 1.

the same shape and substaunce, vnto the which he gaue immortality, but he dyd not take away the nature of it, we must not thinke, not touching his shape & substance, he is euerye where, for, we must beware that we do not so defende the diuinitye of man, that thereby we shoulde take awaye the veritye of his body. It is not conuenient nor mete, that the same that is in God, shoulde be euerye where as God. For the infallible scripture sayth of vs, that we be in God, that we liue and moue in him, and yet we are not in all places as he is. Actes. 17. 1. Iohn. 4.

And a lytle after he concludeth, saying: *Ne debutes, christum esse in aliquo loco cœli, propter veri corporis modum.* Do not doubt, Christ to be in some certaine place of heauen, because of the property and forme of a verye body: for he had sayd a lytle before: Christ, in that he is God is euery where, or in all places: and in that he is man, he is in heauen. Againe he sayth in another place: *Corpus enim Domini, in quo resurrexit in vno loco esse oportet, veritas eius vbiq; diffusa est:* The body of Christ, in the which he rose, can be but in one place, but his truth is dispersed euery where: Againe he sayeth, *Spatia locorum tolle corporibus, & nusquam erunt, & quia nusquam erunt, nec erunt, tolle* August. in Ioh. tract. 30

August, ad Darbanum. Epist. 57.

ipsa

Christes humane body, can be but in *ipsa corpora qualatatibus corporum, non erit, vbi sint, & ideo necesse vt non sint.* That is to saye, take away from bodies limitation of places, and the bodies wyll be no where, and bicause they be no where, they wyl be nothing: take away from bodyes the qualities of bodies, there wyll be no place for them to be in: and therefore the same bodies must nædes be no bodies at all.

Cont. raust. lib. 20. ca. 11

Again he sayth, *Christus secundũ presentiam corporalem in Luna, in Sole, & in Cruce, simul esse non potuit.* Christ, as touching his corporall presence, coulde not bée in the Sunne, in the Mone, and vpon the crosse, at one tyme.

Cyryl. in Ioh. lib 9. chap. 21.

Saint Cyryl also sayth, *Secundem carnẽ abiturus erat, adest aud. st semper virtute deitatis:* Touching Christes body or flesh, it is gone, notwithstanding, he is present alwaies by the power of his Godhead: Againe: *Nam & si corpore ab fuero, tamen presens vt deus ero:* Although I shall be absent in my body, notwithstanding, I shall be present as I am God.

Ibidem.

Origenes in Math. tract. 32.

Saint Origene also speaketh mosse plainelye, It is not Christ as being man, that is whereseoeuer two or thræ be gathered togyther in his name: neyther Christ as being man, is with vs al daies vnto the worldes

worldes ende: nor Christ as being man, is presentwith the faithfull euery where gathered togeather: but the diuine power or nature that is in Christ.

Grigorie a Pope, sometime of Rome, saith in the lyke sort. *Verbum incarnatum manet, & recedit, manet diuinitate, recedit corpore.* The worde incarnate doth tary, and doth go awaie: doth tary and remaine by his diuinitie and godhead: doeth depart or go awaie, by, or in his body,

Gregorius de Pascha. Hom. 30.

But yet Vigilius Martire doth make the matter more plaine. When he saith, If the nature of the flesche, and of the worde, be all one, howe doth it chaunce that whereas the worde is euery where, the flesche is not also founde to bee euery where. For, when it was in earth, truely it was not in heauen: and nowe that it is in heauen, truely it is not in the earth: and in so muche it is not in the earth, that we loke that Christe shall come from heauen touching his flesche, whom touching the worde, we beleeue to be alwayes with vs.

Vigilius cont. Eutiches. lib. 4. & lib. 1.

Caro Christi quãdo in terra fuit, nã erat in cœlo & nunc quia est in cœlo non vtique in terris est.

Therefore, after your opinion, eyther the worde is conteined in place with his flesche, or the flesche is euery where

with

with the worde. For one nature doth conceyue no contrarye thing in it selfe. But it is most contrarie and vnlike, to be euerye where, and to be conteyned in place.

I trust that we haue already sufficientlye prowed, that although the humanity and Godheade of Christ, be so ioyntlye ioyned togither in vnitye of person, that the one cannot be separated from the other: yet it followeth not, that wheresoeuer the Godhead is, there the manhode and humanitye must be also.

Therefore, when the scriptures sayth that our sauiour Jesus Christ is sit downe on the right hand of the Father: they shall be faine in despite of their hearte, there to vnderstand with Saint Augustine, by the right hande, a place of eternall rest, felicitie, and ioye, where our Sauioure Christe touching his manhode, being accompanied with al the holy angels, and with al the blessed spirites and soules departed, doeth raigne with the father in coequall glorye & maiestie. For, that the same right hand, whereon our Sauiour Christe should sit, is a certaine locall place, it euidently appeareth by his owne wordes where he saieth, If any man doth ministe vnto mee, let him followe mee, and where I am there shal

Aug. de agone christiano.

John. 12

shall my ministers be also. Agayne, I wyll that they which thou hast giuen vnto mee be with mee where I am, that they maye see my glorie which thou hast giuen vnto mee. Who doeth not see, that he doeth here speake, of some certaine local place, where his elect and chosen shoulde bee with him in euerlasting glory and ioy: For, touching his Godhead, his chosen and elect are with him, and bee with them, according to the promise that he hath made vnto vs, saying: Beholde, I am with you alwaies vnto the worldes ende. Againe, If any man loue me, he kepeth my worde, and my Father shall loue him, and we will come vnto him, and dwell with him. Joh. 17. Matth. 28. Joh. 14.

Therefore, those places and textes must bee vnderstanded of Christ being true and perfecte man, with whome being in the glorious kingdome of his Father, all his faithfull seruauntes and ministers shalbe. Else, if they wyll styll maintaine styfye, that Christe touching his manhode can be euery where, they shall be faine to graunt also, that his faithfull seruauntes and ministers be euerye where with him. For he sayth: Where I am, there shall my ministers be also. Joh. 12.

¶ The xiiij. Chapter.

Against popish transubstantiation.

Obiection.

THis aunswere I knowe they will make: Sith that our sauiour Christ did saie, holdyng the breade of the Sacramente in his handes: This is my body, the body of Christe Matth. 26. Luke. 22. Mark. 14. 1. Cor. 11. Psal 33. Psal. 148. muste nædes be whersoeuer the Sacramēt is ministred, though it be in ten thousand places at once. For, he saide, and they were made: he commaunded, and they were created. This is moste certaine and sure, his worde must be fulfilled, it must nædes be as he sayde, though we can not comprehende by our naturall reason, how it can be doen or brought to passe.

Watt. 18. Deut. 17. Moreouer, saie they, were as two witnesses by the lawe of God, are sufficient to proue and cōfirme a trueth, we haue foure of the chefest, that euer were in all the whole worlde. For we haue three of the Euangelistes, and the blessed apostle sainct Paul, whiche doe with a whole and Matth. 26. Mark. 14. Luk. 22. 1. Cor. 11. full consent rehearse these wordes that we haue alledged: whiche the trueth hym selfe did vse in the institution of his Sacramēt all after one fashion. Whiche thing, they would not haue doen, if our sauiour Christ

had meant some other thing, then the bare wordes do sounde, but one or other would haue expounded them.

Againe, How could it be that they that do eate of that bread, and drinke of that Cup vnworthilie, shoulde be guiltie of the body and blood of Christ, & receaue their damnation, bicause they make no difference of the Lordes body, excepte the verie natural body and blood of the Lorde, were verie present in the holy communion. 1. Cor. 11.

First and formost, I graunt that the worde of the Lorde must be fulfilled, and that it must nedes be, as the truth sayth. But then we must take the wordes of that the Lord doeth speake in their right sence, and according to the meaning that he hath spoken them, and not after the vaine imagination of mens wittes. Answere.

For that holy father Tertullian saieth, we must not bring our owne sence to the reading of Scriptures, but we must take the sence that the Scripture both geue, by conferring one Scripture by another, and therfore he saieth, *Oportet secundum plura intelligi paucriora.* The fewer places must be expounded by the mo. Tertul. contra Praxeam.

Saint Hierome also saieth, *Non in verbis scripturarum est Euangelium, sed in sensu.* Ierem. in. 4. cap. ad Gal.

The Gospell standeth not in the bare wordes of the Scriptures, but in the meanyng.

August. lib. 83. quest. 61

Saint Augustine also saith, *Solet circumstantia scripturarum, illuminare sententiam.* The circumstances of the Scriptures is wont to gene light, and to open the meanyng. Else it will bée verie straunge, as when he saith. I am the dore: I am the true vine, we might, by as good reasom, imagine that hæ is a materiall dore, and a materiall vine, and that his Apostles are vine braunches, because that he saieth: And ye are the braunches.

Joh. 10. Joh. 15.

Agayne ye are (speaking to his Apostles) the salte of the earth: Agayne, when Paul did saie: and the rock was Christ, meanyng or bearyng the same, might have surmised, that the Apostles were verie Salt, that the Rocke, whiche the Israelites dranke of in the wildernes, was very Christ in déde, why? bicause that the wordes do sounde so, and sæme vnto the ignoraunt to signifie so.

Matth. 5. 1. Cor. 10. Exod. 17.

Therfore, if we will have the true and liuely worde of God to take effect, we musste with diligent cõferryng of the Scriptures, searche out the meaning and ryght sence of it, as wee haue saide a little afore

out of the Fathers, else wee may say long inough, euen vntil our heads dw ache: this is gods word, thus and thus dyd the Lord say, before that wee can proue any thing. And whereas they dw boast and crake so much of their witnesses, which dw all with one consent rehearse these wordes of the Lordes institution. This is my body, after one manner and fashion, they dw in that point, but deceaue the poore simple and ignorant people: For, although they dw nothing varie in the repeating of these wordes: This is my body: yet when they rehearse the words of our Sauiour Christ, which hee spake touching the Cuppe, they dw sufficiently declare, how these wordes of Christ ought to be take and vnderstanded, and what is the true sence and meaning of them.

For, where Mathewe and Marke, dw saie in the person of Christ: This is my blood, both Luke & the blessed Apostle S. Paul, as faithfull interpreters of our Sauiour Christes wordes, dw saie: This Cup is the new Testament in my blood. Which words, if they be wel considered and marked, doe open the vnderstanding of all the whole matter.

Mat 26. Mar. 14. Luk 22. 2 Cor. 11.

For, as the Cup, or that which is in the

meanyng of this woorde: the new testament: is.

Cup, is the newe Testamẽt (by the newe Testament hee doeth understande the free remission of our sinnes, that we haue through the merites of his death, passion, and bloodshedding, for the breade is the body of Christe.

But the cup doeth onely signifie and represente vnto vs the newe Testament, that is to say, the forgeuenes of our sinnes whiche we haue in the blood of Christ, wherof we are made partakers in his holy and blessed Sacrament, therefore, we can conclude none otherwise, but that the breade doeth onely represent and signifie vnto vs, the glorified body of Christ, which was broken for vs: the vertue of whiche body is communicated and geuen vnto vs by the due ministration, and worthy receauyng of the holy and blessed Communiõ.

This argument brought vpon their owne heads. Mat. 26. Mar. 14. Joh. 12. Ia. 3.

Againe, if the multitude of witnesses, ought to take place, three of the chefe Euangelistes do testifie vnto vs, that our sauiour Christ did saie: Ye shall not haue me alwaies with you, vnto whome we may adde Peter for the fourth, whose wordes are thele: Repent ye therfore and turne, that your sinnes maye bee done awaye, when the tyme of refreshing commeth, which we shall haue of the presence of the

Lorde, and when God shall sende hym which before was preached vnto you, that is to wit, Iesus Christ, who must receaue heauen, vntill the time that all thinges, whiche God hath spoken by the mouth of his holy prophetes sence the worlde began, be restored againe.

Here Doctour Harding, with the residue of the Louanistes, will replye and saie why sir, this place of Peter maketh little or nothing for you, for this worde (*oportet*) in the Actes, which signifieth (must) doeth not import so much as you woulde inferre of necessity, as may euydently appeare by S. Paul, where he saieth, *Oportet Episcopũ esse vnius vxoris virum*. A Bishop must be the husbande of one wife. Here you maye see (saie they) that (*oportet*) doeth not import such a necessitie as you make, that he that neuer was maried, may be a Bishop. Here gentle reader, vnderstande thou, that this place of Paul, by them alledged, is not alike, which these Papisticall Louanistes goe about to compare: For, in comparyng of the Scriptures, we must not consider the naked wordes, but the meanyng thereof: for as saint Hierom saieth: *Ne putemus in verbis scripturarum esse Euangeliũ, sed in sensu:* That is, let vs not thinke:

An obiectiõ

1 Tim. 3.

Aunswere.

the Gospell standeth in the wordes of the scriptures, but in the meaning. For, this place of Saint Paul (by them alledged) doth declare of what qualitie a Bishop ought to be: But in the other place, saint Peter teacheth vs, the place where Christ must necessarily be vntyll the ende of the worlde: which we ought to beleeue to be true, according to our Creede. And this comparison of this worde (*oportet*) doth no more awnswere this place of Peter in the Actes, then if I woulde saye, of you being here present; *Oportet te hic esse*: You must nedes be here: which importeth such necessitie for the time, that you can none otherwyse be, but here: And yet our Popecatholiques goe about in wordes, to auoyde this necessitie with another (*oportet*) in another sence, as this, *Oportet te esse virtum bonum*. You must be a good man: here (*oportet*) doth not in very deede conclude any such necessitie, but that you may be as euyll a man as a Papist. This you may see how that their obiection is frivolous and vaine, & to no purpose, but onely to deceiue the simple and ignorannt.

How the papists shifteth this worde. Oportet.

Mat. 26. Mar. 14. All the fowre Euangelistes do also witnesse vnto vs, that these are Christes wordes: From henceforth, the sonne of

man

man shalbe sitting on the right hand of the power of God. And, I went out from the father, and came into the world: and I leaue the worlde againe, and goe vnto the father. Luk. 22. John. 16

The blessed Euangelist Saincte Marke, doeth write on this manner: When the Lorde had spoken vnto them, he was receaued into heauen, and sate him downe on the ryght hande of God. These wordes haue we wrytten in Luke: He led them out into Bethanie, and lyft vp his handes, and blessed them: And it came to passe, as hee blessed them, hee departed from them, and was caried vp into heauen. Mar. 16. Luk. 24.

But he doth so liuely set out the matter (I meane the ascending vp of Christ into heauen, in the booke of the Actes of the Apostles) that they may be ashamed to open their mouthes for to saye, that the body of Christ is styll here in earth, whersoeuer their holy annoynted dw blow vpon a pæce of bread, or vpon a wafer cake. Act. 1.

Againe, when the blessed Apostle Saint Paul doeth byd vs to sæke Christ, he bydeth vs not to sæke for him in the Sacrament, but, aboue in heauen, where he sytteth on the right hande of the Father. If ye be (sayth he) risen againe with Christ, seeke those thinges, whiche are aboue where Coloss. 3.

Christ

Christe sitteth on the right hand of God.

Phil. 3. And in another place: Our conuersacion is in heauen, from whence we looke for the Sauiour, euen the Lorde Iesu Christ, which shall chaunge our vile bodies, that they maie be fashioned like vnto his glorious bodie.

By these wordes we do plainely learne, that Christe is not onely in heauen touchyng his manhode, but that he shall also when he commeth againe, make our vile and corruptible bodies like vnto his glorious body. Whereby it shoulde folowe, if the bodye of our Sauiour Christe, beyng glorified and immortall, can be euery where, or in mo places the in one at once, that our bodies also, sith that they shall be made like vnto his glorious body, could be euery where and in al places, after the generall resurrection, wherby the same that the Apostle doeth speake of here, shalbe performed and fulfilled.

marke this argument.

But this absurditie is so greate, that no Christian euer is able to bere it. Christe hym selfe, willyng that we should seke hym none other where but in heauen, and also armyng vs against those false Prophetes that should go about to perswade vs, that he is here still vpon the earth, doth

say

say these wordes, Take heede, I haue tolde you before, if they shall saye vnto you: behold, is hee in the desert, goe not forth, behold hee is in the secreete places, beleeue not. Why should we then at these Antichristes bidding, ronne from aulter to aulter, and from pyre to pyre, for to seeke our sauiour Christ? Mat.24.

Ought wee not rather to doe, as wee reade that an olde auncient Father did: vnto whome the Deuyl dyd appeare in the likenesse of Christ, saying: beholde thy Lorde and thy King? This good olde auncient Father, hearing this blasphemous voyce, dyd shut vp his eyes, saying: I wyll not see my Lorde and my King in this worlde. For he himselfe, euen my sauiour and redeemer, dyd giue me warning, that if any should say, that he were in the desert, or in some secrete places, I shoulde not beleeue it: And so the fowle spyrite dyd by and by vanishe away from him. In vitis Patrum. Mat.24.

If we shoulde doe the lyke, when these false annoynted do most lyingly say vnto vs: Beholde, Christ is in this aulter, or in that aulter, he is in the pyre or that pyre, this abominable spirite of idolatry, whereby the Christian people is pluckte awaye frō the true worshipping of God, to the honouring

nouring & worshipping of a peece of bread, which being a good creature of God, they make a stincking Idol should sone vanish away from vs.

But heare yet what Saint Paul saith: Heb.1. Christ hauing in his owne persone, purged our sinnes, sitteth on the right hande of the maiestie, in the highest places. And in another place he saith, This man after Heb.10. that he had offered one sacrifice for sinnes, sitteth for euer at the right hande of God, and from henceforth tarieth tyll his enemies be made his footestoole.

Let vs but mark this last saying of Paul. For here he doth teach vs, that our Sauiour Iesus Christ, after that he had performed and done the thing, wherefore he had put on our fraile nature, he did take it vp into heauen, where he sitteth downe in it, on the right hand of the maiestie of God, not for a yeare or two, or for to be here at euery Papists becke, almost euery howre of the daie, but for euer, euen tyll his enemies be made his footestole: which thing shall neuer be tyll the worldes ende.

In the meane season, let vs follow the commaundement of the Apostle: where he 1.Cor.11. sayth, VVhensoeuer ye eate of this bread, and drincke of this Cuppe, ye shall shewe

forth

forth the Lords death tyll he come. These wordes, tyll he come: must be vnderstanded either of his manhode, or of his Godhead: But of his godhead they cã not be vnderstanded: for, touching it, he is whereseuer two or three be gathered in his name: much more, where the whole congregation of the faithfull be assembled together, for to heare his worde, and to receaue his holy Sacraments. They must then of necessitie be vnderstanded of his manhode. which if it were there, the Apostle nãded not to say, tyll he come: for he should bee there already present.

Matth. 18. Isido de eccle. offic. cap. 10. Ambr. Hexa. lib. 3. cap. 5.

These places and other lyke, which I nede not nowe to bring in, (for I haue witnesses ynowe for their forwze. of the which yet, two do make directly against them) do sufficiently declare that these wordes of our Sauiour Christ, This is my body, ought not to be taken in that sence and signification, that they wyl haue vs to take them for.

Matth. 26. Mark. 14. Luk. 22. 1. Cor. 11.

First and formest, let vs marke the whole tenour of the wordes. Christ our Sauiour sayth: This is my body, which is giuen for you. Here he speaketh of a mortall body, which in all things was lyke vnto our bodyes (sinne onely excepted)

Heb. 2. Heb. 4.

sed (and whiche hath a due proporcion of lymmes, with all other dimensions that pertaine to an humaine bodye, and without the whiche, it could be no humaine body.

Joh. 2. And I doe beleeue that he did rise againe, and was glorified in the same body, hauyng his due proporcion of lymmes, and all other dimensions still, that do pertaine to mans bodye. I beleeue also, that the same body (though it be now immortal) is still of a iust height, length, breadth, and thicknesse, hauing a head, armes, handes, and feete, and all other members that are required in a perfect mans body.

Whiche thyng they will confesse (except that they will affirme with Martion) that Christe had a phantasticall bodie, whiche appeared outwardely to be a very mans body, and yet was none. Or, except they will saie with Eutiches, that the body of Christ is deified or tourned into the godhead. But I knowe that they would not for all the goods in the worlde be compagnions of heretiques.

Martions heresie.

Eutiches heresie.

Question. Therefore, I would fayne knowe of them, howe and after what sort this body of Christs, which lacketh nothing to the perfectiō of an humaine body, should be in

such

such a small peece of bread. I am sure that they wyll say that the body of Christ is in heauen, on the right hande of the father, with his due proportion of lymmes, and other dimensions that apperteyne to a perfecte mans bodye, that is to wyt, with his iuste height, length, breadth and thicknesse.

But it is in the Sacramēt without any of all those things, so that if we aske them, where the head is, where the fæte be, and the armes, they wyll immediatly answer, that all is head, all is fæte, all is armes, breast and shoulders, & that we muste seke ther for no distinct proportion of lymmes, nor any due order of the members.

It is a monstrous body that the papists will haue in the Sacrament.

But let them drinke water styll with the Swannes of Thamesis, tyll they haue proued their monstrous doctrine by the worde of God, or by any authoritie of the auncient fathers of the true catholik Churche, and then I warrant that they shall neuer go drunken to bed.

Yea, they are not ashamed to say, that in the Sacrament, the body of Christe doth occupie no place, and yet they wyll haue there, the same selfe body that was born of the virgin, that hong on the crosse, and that ascended vp into heauen.

Is not this I pray you, to spoyle our Sauiour Christ of the veritie and trueth of a body?

Augustin. ad Darda. Epi. 57.

For, as Saint Augustine sayth, Take away the limittatiō of places from the bodies, and they shall be no where, & because that they shal be no where, they shal not be at al. Sith then, that they wyl not haue the body of Christ to occupy any place in the sacrament, we can conclude none other by the wordes of Saint Augustine, but that it is not there at all. For, the naturall body of Christ doth occupy a place, where soeuer it be, as ours shall, after the generall resurrection of all flesh.

Augustin. de essentia diuinitatis.

So the same Saint Augustine sayth, a lytle after the place before rehearsed. *Ne dubites Christum esse in aliquo loco cæli, propter veri corporis modum.* Do not doubte, Christ to bee in some one place of heauen, because of the property and measure of a very body.

Agayne he sayth, *Christum secundum humanitatem, visibilem, corporeum, localem, atque omnia membra humana veraciter habere credere conuenit, & confiteri.* We must beleeue and confesse, that Christe according to his humanitie, is visible, hath the substaunce and properties of a body, is con-

contained in place, and verely hath al the members, and the whole proporcion of a man. These testimonies are so manifest, that vnlesse the papists haue whorish forheades, they wyll blushe and be ashamed.

But here they wyll alledge against me, the wonderous workes that our saviour Christ did worke in his body, both afore his resurrection and after, sayinge: Maie not the naturall body of Christe, be aswell vnder a small pece of bread, as he did walke vpon ỹ waters, which is cleane contrarye to the nature of an humayne body, or aswell as he did come into his Apostles, through the dores, beyng shut fast? Is the hand of God now shortened? or is he not still almighty, and able to do what soeuer he will both in heauen and in earth? Obiection. John. 6. Math. 14. Iahn. 22.

No man, I trowe doth denie the almighty power of God. For we doe al confesse, with all submission and due reuerence, that he is able to do whatsoeuer he wyll, both in heauen and in earth. But it foloweth not because he is almighty, and able to do whatsoeuer he wil, that therefore, he will do whatsoeuer we shal imagin or inuent out of our owne heads, and brayns, besides or against the manifeste Aunswere.

and sacred scriptures. We muste not thinke that his omnipotencie or almigty power, will bee bounde to our vaine imaginations and phantasies.

The childish argument of the papistes. A possibili ad esse non valet consequentia. Gen. 1.

Againe, it hath beene alwaies counted a childishe argument, and unworthy to bee used among the learned, to reason, *a posse ad esse*. For who woulde not deride and laugh him to scorne, that woulde reason after this maner: God is able through his omnipotencie, and almightie power, to do this or that, *Ergo*, he hath done it? God was able to make us, Swine, Sheepe, Oxen, Horses, Trees, Stones, Frogges Lice, Dogs, &c. Yet he hath not done so, but of his meere goodnes and mercye, hee hath made, us after his owne similitude and image, for to inherite with him hys glorious kingdom of heauen.

Gene. 7. Colos. 3. Galat. 4.

Tertul. con. præxeam,

Hearken what that auncient Father Tertullian saieth, touching the omnipotencie or almighty power of God: Some man peraduenture (saieth he) will saye, there is nothing unpossible to God: let us use this saying in our presumptious fancies, and then may we imagine of God, whatsoeuer we list, as though he hath don it, because he is able to do it. For we must not thinke, because that God is almighty,

that

that therfore he hath don the thing which he neuer did. *Sed an fecerit requirendum est.* But we must first enquire whether hée hath done it or no. And so there shall bée some thing vnpossible to God, that is to wit, whatsoeur he will not. *De ienim posse, velle est, & non posse nolle.* For, in God to be wylling, is to be able & to be vnwilling, is to be vnable.

Non autem quia omnia potest facere, ideoque credendum est illũ fecisse, sed an fecerit requirendum est. Posse nolle

And vnto this may be added the saying of Theodoretus, who is also a very auncient writer. GOD (saieth he) is able to doe, whatsoeuer he will, but he will doe none of those thinges, that be not in him of their own nature. Sith then, that God is true of his owne nature, he can doe nothing that is against his worde. Not bycaue (saieth the other catholike Fathers) that he is not able to it, but because that he wyl do nothing against his owne nature. And againe, bicause ỹ it is vnméete that he shoulde worke against himselfe. Thus farre he.

Theodor. in suo. 30. dial. qui dicitur impatibilis.

We may vnderstande by these auctorities now by mée alledged, how we ought to reason vpon the omnipotencie and almightye power of God. It is not enough for vs to say: God is almighty and able to doe all thinges: *Ergo*, the body of Christe,

is really and substauntially, flesh, blood, and bones in the sacrament, but first we must enquire whether God wil haue it so or not.

If the worde of God should certifie vs, that he would haue the body of the onely begotten sonne our sauiour Jesus Christ, after the same monstrous sort in the Sacramẽt, as they do imagine, and will haue other men to beleeue: then ought wee to beleeue it vndoubtedly, and without any contradiction or resistaunce.

Heb. 10.

But the scriptures do teach vs cleane contrary. For, they al testifie vnto vs, that Christ our sauiour, hauing offered one oblatiõ or sacrifice for sinnes, is set downe on the right hande of God for euer, tarieng there tell his fooes be made his foote-stoole, as it hath bene sufficiently proued before.

Heb. 1.

Heb. 10.

They doe therefore alledge in vayne the omnipotency and almighty power of God, for to proue thereby, their deuilliche and monstrous opinion, beynge in this poynt like vnto the Anabaptistes, which, when they be so sore pressed with ỹ scriptures, that they knowe not which waye to escape, doe flye straight waie vnto the spirite, hauing then none other thyng in their

The Papistes lyke the Annabaptistes.

their mouthes: but the spirite, the spirite. So, these holy felowes, when they be beaten with the Scriptures, that they haue not one word to saye, wyl by and by with a great circumstaunce of words, and fetchyng about, alleadge the omnipotencie and almighty power of God, setting forth his wonderous workes, & myracles, that he hath wrought by it, that so they maye vnder the shadowe of them deceaue and blinde the poore vnlearned people, which haue no vnderstandynge nor perceyueraunce of thinges.

The fetche of the Papystes.

These be for the most parte, the godlye arguments and reasons that they vse: if God hath done this thing, or that thing (then wyll they bring in some excellent miracle that God did worke in times past) may not he by his omnipotencie and mightie power, bring to passe that the naturall body of his sonne Christ, should be in the Sacrament? ye may see, how these newe fangled felowes do most shamefully denie the omnipotencie of God.

The shamefull argumentes of the papists.

These and other lyke thinges, they do dayly vomytte out against the true ministers of Gods worde, in theyr raylyng bookes, & vpon their Alebenche, where as they them selues are vtter enemies and

The Papistes be vtter enemies to the almightye power of God.

subuertors of the omnipotencie & almighty power of God. For they do preach, and dayly shewe, teache and wryte, and also with fyre and sworde, compell men to beléeue, that Christe can not geue vnto vs his flesh to eate, except his naturall body, that he toke of the Virgin Marie, that dyed vpon the crosse, and ascended vp into heauen, be there in the Sacrament, really and substantiallye in déede, more lyke a monstrous thing, then an humane body.

Fyre and sworde, are the best argumentes that the papists vse

Whereas on the contrarye, wée do both beléeue and teache, that our Sauiour Christe is able by his euerlasting and almyghtie spyrite, whensoeuer we do worthely receiue his sacrament, to fede with his most precious flesh and blood, both our soules and bodyes vnto lyfe euerlasting: and yet that he néedeth not therefore, to come downe from heauen, nor to be after suche a monstrous fashion in the Sacramentall bread and wyne.

How christ feedeth vs with his body and blood.

1. Iohn. 1. For, as the blood of our sauiour Christ doeth cleanse vs from all our sinnes, and yet we néede not to haue it really present with vs, for to be washed or bathed in it: so Christ our sauior, according to his promise, doeth daylye, or whensoeuer we doo come worthely to his holye Table, fede both

Mark this.

both our bodyes & soules, with the wholsome and heauenlye fode of his precious body and blood, and this doeth hee by his eternall and almightie spirite, so that hee needeth not therefore to come downe at the becke and commaundement of euery iuglyng Papiste, and to be really present in a peece of theyr sterched breade, after that they haue with gaping and blowing, spoken, fowre or fiue wordes vpon it.

Let any man that hath any sparke of the spirit of God, iudge, whether this maner of fēding vppon the body and blod of Christ in the holye Sacrament (which as I sayde, is done by his eternall spirite) doth not in all pointes agree with the holy scriptures, & with the almightie power of God, who is neuer wont, sith that of his owne nature hee is most true, to dow or worke any thing against his owne worde and sacred Scriptures, whereby wee are certified, That the heauens must hold our sauiour Christ, tyll all thinges be restored againe, that God hath spoken by the mouth of all his holy Prophetes since the world began. Actes.3.

The examples that they doo bring of the walking of our sauiour Christ vppon the waters, or of his comming in, to his

John. 6. Math. 14. John. 20.

Disciples and Apostles, when the dores were fast shutte, if they be wel considered and loked vpon, it shalbe easie for to perceaue and vnderstand, that they make nothing for them, but rather against them.

For, when our Sauiour Christe dyd walke vpon the sea, (although he dyd it by his diuine and godly power) yet had he at the same present howre, his true & natural body, with due proportion of lymmes, and al other dimensions that do pertaine to a mans body: so that he coulde then be séene with the bodily eyes of his apostles, and taken vp sensibly into the Boate that they were in. But no such thing wyl they alowe in their monstrous being of Christ his true and naturall body in theyr Sacrament. Therfore, this example maketh not for them, but against them.

Christ had a true and naturall body.

Due proportion of lymmes

No suche thing in the sacrament.

Now againe, where they saye that our sauiour Christ, dyd goe in to his Apostles through the dores, being faste shut, héere they make a shameful lye. For neither in the Græke, nor in the Latin, we shal finde that it is writtẽ, through the dores being fast shutte: but the dores being shutte, or when the dores were fast shutte. Where by the Euangelyst doeth signifie vnto vs the tyme, that our sauiour Christe came into

John. 20 The Papistes lye.

in to his Disciples. For, thereby may we vnderstande, that it was very late in the night, when he came in to them: as when any of vs doth saye: I came home by candle lyght, or when all the dores were fast shutte: yet no man is so foolishe, as for to construe vppon his wordes, that hee had lyght borne afore him, or that he went in, through the dores: but by this maner of speaking we be wont to gather, ỳ it was late in the night when he came home.

The doore being shut, that was, in nyght season.

Moreouer, we doe reade in the booke of the Actes, that the Apostles were put in the common prison at Hierusalem: but the Angell of the Lorde, by night opened the dores of the prison & brought them forth, the dores of the prison being shutte fast againe, as sure as it was possible, and yet none of the kæpers that were standyng without before the dores, and keepyng them with all diligence, dyd espie it, when it was done.

Actes. 5.
The Apostles put in the cõmon pryson.
The angel of the Lord.
Doores of the pryson fast shut.

Lykewyse in the same booke, wee finde wrytten, that when Herode woulde haue brought forth Peter, for to put him to death, the Angell of the Lord did come vnto him, as he slept betweene two Souldiours, bounde with two chaynes, and the kæpers that watched and warded the prison,

Actes. 12.
Herode.
Peter.

son, standing without before the doores.

The Angel smote Peter on the syde.

And as sone as the Angell smote Peter on the syde and waked him, his chaynes fell of from his hands, and also that when he and the Angell were past the first and second watch, & were come to the yron gate, that leadeth into the citie, it dyd open vnto them of his owne accorde.

Shall we saye nowe, that an Angell, was able so to open and shut againe the doore of the prison that the Apostles were in, that none of the kæpers coulde perceaue nor espie it when it was done: And that our sauiour Christ, who is the Lorde of all Angels, was not able to open & shut againe the doore of the Parlor, where his Apostles were, eyther by the ministerie of his Angels, or by his owne diuine and godly power, but that he must be sæn and heard when he was doing of it? Shall the yron gate of Herodes prison open of his owne accorde vnto Peter, and vnto the Angell, and shal not the doore of the Parlour, where the Apostles were gathered togeather, open & shut againe of his owne accorde, vnto the onely begotten sonne of God: but that eyther it must be opened by mans hand, or else the sonne of God must cræpe through it?

Here

Herethen do we learne, that all power is geuen vnto our sauiour Christ, both in heauen and in earth, and that all creatures be subiect and obedient vnto him. For, he dyd declare no lesse by thys myraculous commyng into his Apostles & Disciples. Therefore, when they doo saye, and all to maintaine their monstrous doctrine, that Christe went through the doores as they were fast shutte, which thing they doo by false interpreting of the Scriptures, as it doth appeare both by the Greeke and Latine texte. they doo not a lytle derogate to his diuine and godly power. Math. 28. Iohn. 17. Heb. 2. Phil. 5.

For, they make that he coulde not come to his Apostles, the doores being shut fast, except hee shoulde put away from him all the propertyes of his true and naturall body, that he tooke of vs, in the Virgins wombe, of whome he tooke his vndefiled substance, & specially, sith that, after their doctrine & sayinges, he went through the same doores being shut, as he is in their sacrament, where they wyll haue his bodye to bee without his due proportion of lymmes, and al other dimentions that do pertaine to a perfect mans bodye, whiche is nothing else but to take away altogether, the verity, and truth of his manhood. The blasphemie of papistes.

But

But let vs graunt vnto them, that he went, as they wyll haue it, through the dores, as they were made fast, what shall they get by it? For after our sauior Christ was gotten in, & the Apostles were abashed and afraide, supposing that they had sæn a spirite: he sayd straight waies vnto them: vvhy are ye troubled, and why doo thoughts aryse in your hartes? Behold my handes and my feete, that it is euen I my selfe, Handle me and see: For, spirits haue not fleshe and bones, as ye see mee haue. And when he had thus spoken, he shewed them his handes and his feete.

Luke.24.

John.20.

Nowe, hauing the scriptures so playne vnto vs, as we haue, which doo wytnesse vnto vs, that our sauiour Christe, hauing in his owne person, pourged our synnes, is set downe on his right hand of the Maiestie on high, we are abashed at their doctrine, and be afrayde, least they wyll haue vs to receaue and worshyp a false Christ, wæ are troubled at the straungenesse of this new learning of theirs, and thoughts doo arise in our hartes. Therefore, if they wyl haue vs to be without trouble in our consciences and mindes, if they wyl haue vs to belæue and credyte them, let them so worke, that we maye so handle, and se him

Heb.1.

This must the papists doo, if they wyll haue vs to beleue them.

him, let them shew vs his hands, and his fæte, and then the battaile is fought, and the victory theirs.

For saint Augustine saieth plainelye without any darke speaking *Christum secundum humanitatem, visibilem, corporeum, localem, atque omnia membra humana veraciter habentem credere convenit, & confiteri.* That is to saie in Englishe, wee must beleeue and confesse that Christ accordyng to his humanitie, is visible, hath the substaunce and properties of a body, is conteyned in place, and verely hath all the members, and the whole proportion of a man. Therfore, let thē as we haue saide, shewe vnto vs, that we may se Christ in the cake, or otherwise the fælde is ours, the overthrowe and shame theirs. August. de essentia diuinitatis,

¶ The xv. Chapter.

What it is to be guiltie of the bodye and blood of Christ.

But nowe I wyll come to their comō obiection, that they bee wont to make out of the eleuenth chapter of the first to the Corinthians, where the Apostle doth say: whosoeuer Obiection. 1. Cor. 11.

shall

VVhat it is to be guilty of the shall eate of this bread, or drinke of this cup vnworthely, shalbe guiltye of the body and blood of the Lord: or he shall eate and drinke his owne dampnation, because that he maketh no differēce of the Lordes body. How could it be (say they) that they whiche do eate of this bread, and drinke of this cup vnworthely, should be guiltie of the body and blood of Christe: or that they shoulde eate or drinke theyr owne dampnation, because that they make no difference of the Lordes body, except the verie naturall body and blood of Christ, were there present in the holye Sacrament? I wyl first declare what it is to receaue this holy Sacrament vnworthyly, and then wyll I aunswere at large to all the rest.

Aunswere.

What it is to receaue the Sacrament vnworthely.

They eate and drinke vnworthely this holy & blessed Sacrament, that come vnto it, not hauing truly examined their owne selues, that come vnto it, without faith in the merites of the death, passion, & bloodshedding of our sauiour Jesus Christe, or without true repentaunce, vnfained confession of theyr sinnes vnto God, without amendment of their owne liues, & without loue and charity. They do also receiue vnworthylye, that handle the mysteries other-

otherwise then the Lord hath instituted & ordained them. For, they can not haue a deuout mind to God, that presome to minister or receaue the sacraments and misteries, otherwise then ỹ Author of them hath appointed: For, there shalbe a iudgement where euery man shall geue aunswere, howe he hath receaued, euen at the daye of our Lord Iesus Christ.

For, they that come to it, not obseruing the tradition, ordinances, and institution of the Lorde, and without a Christianlike conuersation, are guyltie of the body and blood of the Lorde. Saint Ambrose sayth, But what is it to be guiltie of the body & blood of the Lord? euen to be punished for his death. For, he is dead for them, that set naught by his benefite. Ambr. in. 1. Cor. cap. 11

Saint Ciprian also sayth: *Impijs in morte Christi nullus super est quæstus, iustissimè eos beneficia neglecta condemnant*. That is to say, the wicked haue no gaine by the death of Christe: but the benefites, that they haue despised, do most iustly condempne them. Ciprian. de adlutione pedum.

Saint *Augustine* plainely sayeth, *Habent foris sacramentum corporis Christi: sed rem ipsam non tenent intus, cuius est illud sacramentũ. Et ideò sibi iudicium manducant & bibunt*: Outwardlye they haue the Sacramentes August. ad Bonifacium. Epist. 50.

crament of Christes body: but the thyng it selfe inwardly in their harts they haue not. And therefore they eate, and drinke their owne iudgment. Againe he saithe, *Reus erit, nõ parui pretij, sed sanguinis Christi, qui violat, & commaculat, animam, Christi sanguine, & passione mundatem*: He is guilty of no small price, but euen of the blode of Christe, that defileth his owne soule, that was made cleane by ỹ passion, and blode of Christe. Athanasius also saieth, *Adorantes Dominũ, neque ita, vt dignum est eo, viuentes, non sentiunt sereòs fieri dominicæ mortis*, Worshippyng our Lord, and not liuing so as it is mẽte for our Lord, they fele not that thereby they are made guiltie of our Lordes death.

Augustt. de tempore, & sermo. 20.

Athana. de passione, & cruce Domini.

So that we may easely perceiue, by these testimonies, that saint Paules meaning is that the wicked, resortyng vnworthely to the holy misteries, and hauing no regarde what is meant thereby, and maketh no more accounte of it, then if he did eate and drinke at an Alehouse vppon an Alebenche, is guyltye of the Lordes body and blood: for so sainte Augustine speaketh of the water of baptisme. *Baptismum multi habent, non ad vitam aternam, sed ad panam aternam, non be-*

Augustt. contra Crescon. lib. 2. cap. 13.

ne

ne vtentes tanto bono. That is to saie, some haue baptisme, not to life euerlasting, but to paine euerlasting, not well vsing so good a thing. Thus you haue heard out of those auncient fathers, what it is to be guiltie of the body and blood of the Lorde.

Papistes are guiltie of the body & blood of Christe.

Papists alter Christe his holy institution.

Whereby our Pope catholikes may learne, that they all receaue this sacrament vnworthely, and that they are all guilty of the body and blood of the Lorde, and so eate and drinke their owne damnation. For, they doe moste shamefully alter and chaunge the holy institution and ordinaunce of our saiiour Christe, not onely in this, that they doe without any grounde of the scriptures, take awaie the cup of the Lorde; from the laitie or laie people; for whome he did shead his precious bloode, as well, as for our gallaunt maisters of the Cleargie; but also in this that they doe offer their shauelinges to eate and drinke by all alone, blessyng the people with an emptie Cup; and sendyng them home againe, as much fooles as they came.

Ca. Cob.

A Papistcall blessing.

But if they be guiltie of the body and blood of the Lorde: if they eate and drinke here (I meane in the Sacrament) their owne damnation, and yet doe not vnderstande nor perceaue in what perill they

The Sacrament ought to be ministred

why the Papistes cannot perceue. in what perill they be.

be, and that very damnation doth hange ouer their heades, it ought to be no marueyle vnto vs. For, God hath geuen them ouer into a reprobate sence, he hath made their wisedome meere foolishenes. And why? bicause ỹ they haue preferred their owne wisdome, before the wisdome of our sauiour Christ, who is the wisdome of the heauenly father.

1. Cozin. 1

¶ The xvj. Chapter.

¶ The Sacrament ought to be ministred to al the people in both kyndes.

Both kindes to bee receiued Math. 26 Mark. 14 Luke. 22

OVR sauiour Christe did appointe, institute, and ordeine that his holy sacrament should be receaued in both kyndes, and that the faithfull houlde take the misticall cup, and deuide it among themselues. For, these are his wordes: Take this, and deuide it among you. Whiche thyng they did immediatly. For, as the blessed Euangelist saint Marke doth write, they all dranke of it. No, no, will these wise folkes say, it nedeth not to be so. For, sith the bread is the naturall body of Christe, it can not be without blood. If the people then doe re-

per concomitantiam. a terme of the Papistes that in receiuing

ceaue

reaue the bread beyng made the body of Christ, they doe, *per concomitantiam* (for so they terme it, wherby they signifie, that the body cannot be without the blood, nor the blood without the body) receaue both the flesche, and blood togeather, and haue no nede to receaue the misticall Cup, for that were to receaue the blood of Christ twise.

In dede, Christe our sauiour had not the wit, to perceaue so much, or else, his mynd was so muche vppon his death and passion, that hee shoulde suffer the next daie, that he wiste not well what he did. O ye blinde bussardes and wicked obstinate enemies of all trueth, will ye set the wisdome of God to schole? or if it be so as ye saie, that the one is sufficient, so that receauing the one, wee receaue both togeather, what nede haue your shauen Madianites of suche sipping and licking, as they vse their abhominable and blasphemous Masses? If by our goodly *concomitantiam*, the flesche and blood, are so contayned and ioined togeather vnder the accidentes of bread (as ye say) that no man can receaue the sacramentall bread, but he must receiue both the body & blood together, why do your priests both sippe and licke vp the blood seuerally by it selfe in ỹ Challis? why

part we receiue the whole. The papistes make Christe our sauiour to haue no wit nor vnderstanding what he did or sayd at his last supper

The Sacrament ought to be miniſtred

Is it not as lawfull for the laitie or laye people, to drinke the Cup of the Lorde, as ye make it lawfull for your annoynted gentlemen? was it not as well inſtituted for vs, as for you, or for eyther? Doeth not the wiſdome of God ſay himſelfe? Drinke ye all of this? And Marke writeth, that according to the Lordes commaundement, they dranke all of it?

Mat. 26
Mat. 14

Obiection. Yea, ſaie they: but this was ſpoken to the apoſtles onely, who alone were there preſent, we reade not that there were any beſides them, in the company of Chriſt, or that ſate with hym at boorde, when he did inſtitute this ſacrament. Sith than that the prieſtes, are the apoſtles ſucceſſors, it is moſt requiſite that they ſhould communicate in both kindes, and that the laitie or laye people, of whō, none was with Chriſt at the firſt inſtitution of the ſacrament, do content themſelues with one kinde.

Anſwere. Verely this is well hit. If they do put awaie the laie people from the miſtical cup, bicauſe that none of them was preſent with Chriſt at the firſt inſtitution of his ſacrament, how dare they be ſo bold to miniſter vnto them, the ſacramental bread, ſith that Chriſt did geue it to none of the laitie then, nor cōmaunded after wards

th

at the one should be more geuen vnto
em then the other ? Or how doth it
aunce , that when your sacred apostles
e communicate without Masse , and re-
aue the Sacrament at their holy bre-
rens handes , they do vtterly refuse the
isticall cup of the precious blood of our
aniour Jesu Christ ? (Are they the
postles successors onlie whyles they saye
asse: do they not runne into the curse of
ope Gelasius : whose wordes are these:
ehaue vnderstanded , that some hauyng
nely receaued the holy portion of the
dy, to abstaine from the cup of the holy
od. But sith that they are moued by a
nde superstition , whiche I knowe not,
us to abstaine , eyther let them receaue
e whole Sacrament , or be put from all.
r , there can be no deuision of this one
acrament , and high misterie , without
eat sacrilege.

The popish preests may not drincke the blod of Christ, but onely when they be at Masse.

Gelasius papa, de consecra, distinct. 2 cap. comperimus.

The glose that is written vpon this Ca-
n doth also saie: It is not without a iuste
d necessarie cause , that the Sacrament
taken vnder both kyads. For the kyade
forme of bread, is referred to the flesshe:
the kinde or forme of wine , to the
le. Again, it is taken or receaued vnder
kyndes, for to signifie, that Christ did

The glosse vpon the same Canon.

The Sacrament ought to be minist̃red take vpon him, both an humaine body, and an humaine soule, and also for to signifie that the receauing of this sacrament, is auaileable both to the flesche, and also to the soule. For, if it were onely receyued vnder one kind, it should be signified, that it is auaileable onely for the tuition and safegarde of the one.

Gerardus Lorichius in 7 part. canonis.

Hearken what Gerardus Lorichius, one that is a great defendour of Transubstantiation, and a papist for his life, saieth in this matter: They be false Catholiques (saieth this man) that are not ashamed by all meanes to hinder the reformation of the Church. They to the intent the other kynde of the sacrament maye not be restored vnto the laie people, spare no kinde of blasphemies. For they saie, that Christ said onely vnto his apostles, Drinke ye all of this: but the wordes of the Canon be these: Take, and eate ye all of this. Yea I beseeche them, let them tell me, whether they will haue these wordes also, only ye to pertaine vnto the Apostles. Then must the laie people abstaine from the other kinde (the bread also). Which this to saye, is an heresie and a pestilent and detestable blasphemie. Wherfore it followeth, that eche of these wordes was

Blushe at this ye papistes.

Then wote ye that the papistes are pestilent, detestable, & blasphe

ken vnto the whole church. Thus farre Lorichius the papists owne doctour. mous heretiques.

Let them make what shift soeuer they will or can, they shall neuer be able to cleare them selues, but that they be moste abhominable prophanatours of the Lords Sacramentes and misteries, and also most detestable and accursed sacriledgers, sith that they do not only robbe the christian people (for whome our Sauiour Christ did shed his moste precious blood) of the cheefe and moste principall part of his Sacrament, but also doe obstaine them selues from it, whēsoeuer they list, hauing no commaundement of the Lord for to do any such thing. Therefore we may turne the saying of Saint Basil against them, who saith these wordes: Who so forbiddeth the thing that God commaundeth, and who so commaundeth the thing that God forbiddeth, is taken as accursed of all them that loue the Lorde. Where you haue done the like, against the commaundement of the Lorde, and commaunded what he hath flatly forbidden, your whole religion declareth: for through your owne commaundementes, ye make Gods commaundementes of litle force: yea, you haue doen contrary to your owne lawes

basill. moral Summa. cap. 14.

X

Math. 15

and

The papistes doe against their owne decrees.

and decrees, whiche do excommunicate all those that dare presume to take halfe of this sacrament, and leaue the other halfe vnreceaued.

Cipria. ad Cornelium papam Epist. 2.

The blessed martyr Saint Ciprian doeth say, How shal we teache, exhort, and prouoke them (saieth he) to shed their blod for the confession of the name of Christ, if wee do deny, or wyll not geue vnto them the blod of Christ, when they should fight and stande manfully in the quarell of their maister and Lorde Christe? Or, howe shall wee make them apt to drinke the cup of martyrdome, if we do not permit nor suffer them to drinke the cup of the Lord in the Church, by the right that they haue to communicate with vs? May not all men see and perceiue by these fewe wordes of this holy and blessed martyr, what wrong and iniurie these antichristes do vnto vs: Haymo sayth. *Appellatur calix communicatio, propter participationem: quia omnes communicant ex illo.* The cup is called the communication, because of the participation, for that euery man receaueth of it. This saith he, and yet no Protestant nor Caluenist.

Haymo in. 1 Cor. 11.

If any warre doth chaunce for the name of Christ (as is at this daye in Fraunce and

and Flaunders) or if any persecution for his religions sake doth happen, they wyll geue vs good leaue to stande in the forefront of the battayle: yea, they wyll thrust vs forwardes, and be ready them selues to shed our blood, and yet they wyll not as much as suffer vs once to receiue the misticall cup of the Lordes blood, whereby we should be animated & encouraged to shed our heart blood in the quarell of his trueth.

The Communion ministred in both kindes in the Primatiue Churche.

Besides this, any childe maie easily perceiue by these fewe authorities by me alledged, that they were wont in the Primatiue Church to minister indifferently vnto all men (of what condition or estate soeuer they were) the Communion in both kindes, and that it was counted a playne sacriledge, (that is to saye) a plaine robbing of Gods glorie, to do otherwise. For they did alwaies sticke to the institution and ordinaunce of the Lorde, tyll at the length, in the abhominable and sacrilegious counsell of Constaunce, a most wicked and vngodly decree was made to the contrary. Many other reasons are they wont to bring for the defence of their accursed & detestable sacriledge.

The counsel of constance was holden in the yere of our Lorde 1414.

For the misticall Cup (say they) were indifferently ministred vnto all men and

Obiection.

women

The Sacrament ought to be ministred women that come to the Lordes boorde, it might chaunce that it should be at one time or other, spilled, whiche thing coulde not happen without a great slaunder in the Church: And therefore, for auoyding of this offence, that might happen (by reason many hath the paulse and falling sicknesse) it hath been appointed by the fathers that the Sacrament should be only ministred vnder one kinde.

Answere

Belyke our Sauiour Christ, the wisedome of the father, when he did first institute his Sacrament, coulde not by his eternall spirite, foresee such thinges, nor yet the blessed Apostle Saint Paule, when he did aboue .xxvi. yeres after his masters ascention, write vnto the Church of the Corinthians. Might not we by as good a reason, because that many offences do dayly arise, by the preaching of Gods worde, put downe the Scriptures altogether, as antechrist is wont to doe, whereseuer he beareth any rule? Might we not with as iust cause, sith that many do surfet by meate and drinke, and in their drunkennesse do worke mischefe, take awaye cleane from them, the vse of meate and drinke? Shall we, because that good thinges may, through the naughtinesse and

The papistes make Christ to be very ignorant. 1. Cor. 11

and negligence of men, be misused, take away ỹ right vse of them: or abolishe therfore the institution and ordinance of God, who hath ordeined and appointed suche thinges for the comfort and health of man:

Let them geue a straite charge to their ministers, that they be sober and discrete, when that they go about such holy mysteries, and that they take good hede to themselues, ỹ no such offences do arise through their negligence, or rashe behaviour. If they would do so, and suffer the holy institution of the Lord to stand whole, then shoulde they dow well, and please GOD highly, who requireth nothing elle, but a true obedience towarde his statutes and lawes: whereas in doing as they doe, they declare them selues to be voyd of the spirite of God, and of all due obedience that ought to be in all faithfull Christians, & true seruaunts of God. For we must bee subiect to God in obedience, ioyned to hym in our willes, & vnited in our affections. 1, Sam. 15

If we should (say they againe) minister the misticall cup to the laye people, wee shoulde bee fayne to kéepe the sacramentall wine, as well as the Sacramentall bread. But the wine cannot be kept long, but it wareth eger, so that it can not bee dronken Cipriande cœna domini. Obiection.

The Sacrament ought to be ministred drunken for egernesse. Therefore the church of Rome hath thought good, that the cup should be cleane taken awaie from the laye people.

Answere.

Who would not laugh at this balde reason of theirs, do not your holy cakes in the Pixe, if they bee to long kept, moulde also and sinnie: yea, and runne full of magottes and wormes too, so that ye be faine many tymes, to bourne that blessed body of the Lorde, that ye your selues haue made, and to burie the ashes in some blind and darke corner? Let the cautels of your Masse, beare witnesse of the thing. How chaunseth it that your whorishe mother, the Church of antichriste, did not for the same cause put the laye people for the sacramentall bread too? Doth not the one stand with as good a reason as the other? For if ye can finde a remedie, that the bread shall not ware out of fashion, by often chaunging of your holy cakes: that is to saye, by often taking away of the olde, and puttyng in of newe, maye not the same remedie be vsed in the wine? Whereas they saie, the wine cannot be kept or reserued, for causes before expressed. Herein they shewe them selues most miserable blasphemers. From where, and from

Takes moulden in the Pixe.

from whence haue they this authoritie, to reserue and locke vp their consecrated bread? (as they call it) Scriptures they can shewe none, and the learned are against them. yea, and some of their owne proctours and doctours.

Against the papisticall reseruation

Gabriel Biel, a great stickler in your Transubstantiation, saith, *Non dedit discipulis, vt ipsum honorificè conseruarent: sed dedit in suis vsum, dicens, accipite, & manducate.* Christ gaue not (the sacrament) to his disciples, that they shoulde reuerentlye reserue it: but hee gaue it for their vse, saying take and eate. Gabriel. lectione 26.

Saincte Ciprian, an olde auncient Father, sayth, *Panis iste recipitur, non includitur.* This bread is receaued, and not shut vp. Ciprian de cœna domini.

Clemens likewise saieth, *Tanta in altario Holocausta offerantur quanta populo sufficere debeant: quod si remanserint in chrastinũ nõ reseruaẽtur.* Let there be so many hostes, or so much bread offered at the aulter, as maie be sufficient for the people, if any thing remaine, let it not be kepte vntill the morning. Clemens Epistola secuuda.

Origene and Ciril saie also verie plainely. *Dominus, panem quem discipulis suis dabat, non distulit, nec iussit seruari in Chrastinum.* The bread, that our Lord gaue to his disciples, he lengred it not, nor bad it to be kept vntill Origen. Ciril. in Leuit Hom. 5.

The Sacrament ought to be ministred till the morning.

Hier. in 1. Cor. 11

Saint Hierome, shewing the order of the Churche of Corinth, saieth: After the Communion was doen, whatsoeuer portion of the Sacrifices remained, they spent it there togeather in the Churche, eating their common supper. Hesichius in Leuit. lib. cap. 8

Hesichius sheweth the order in his tyme, of that, that was left of the sacrament, and sayth: Nicephor. lib. 17. ca 25

that the remanentes of the Sacramente were burnt immediatly in the fire. Nicephorus also saieth of the order in hys tyme, of that was left after the people had communicated togeather: that the remanentes of the same, in some places were geuē to the childzen that went to schole, to be eaten by them presently in the Church.

These testimonies are sufficient to disprouc all that they haue, or can alledge for their reseruation, and if they woulde vse this order, as they haue declared, they shoulde neuer doubte of sinowing, mouldring, & sowring of the sacramentall bread and wine: But yet a little more to reason with these fellowes of Rome, about the sowring of the wine: for the whiche cause it cannot be reserued, saie they. If it be the blood of Christ, how can it corrupt or chaunge? or if it doth corrupt and chaung: howe

Note.

how can it be the blood of Christ? Is not the blood of Christ vncorruptible, and no more subiect to alteration, Your owne reasons (whatsoeuer ye can imagine and prate of your accidentes without substaunce, or of your substaunce without accidentes) do quite ouerthrow your false and erronious doctrine of Transubstantiation. But that I shoulde bee somewhat shorter, you haue no commaundement in all the scriptures, to doe as you doe.

Marke this ye papistes, and aduise it

The papistes owne reasons do quite ouerthroue their transubstantiation,

Is not this that ye doe in kæpinge any parte of the Sacrament, one of your beggarly traditions? Do you not moste vngodly contemne, despise, and breake the holy commaundementes of the Lorde, that so you may mainteine & vpholde your: louste inuentions? The wisdome of the father, our Sauiour Jesu Christ doth saie: drinke ye al of this, diuide this among you, which thing the holy Apostel (whome we ought moste chæfely to followe next vnto Christe) did performe immediatly. For, they dranke all of it: But this wholesome commaundement of our Sauiour, is cleane put downe, that your wise traditions may staude and take place. When we do reproue your falle, shamefull, & detestable abuses, wherewith ye haue filled the

Math. 15

Math. 25

Marke. 14

Math. 15

Church

The Sacrament ought to be ministred

Church of Christe, ye crie out still against vs: The Fathers, The Fathers: and nothing haue ye in your mouthes, but the Fathers.

Ciprian Epist.3.lib.2.

Yeare then what Sainct Ciprian, who is one of the moste auncient writers of the true Churche, doeth saie: If in the sacrifice, which is Christe (saith he) Christe onely ought to be folowed, truely we must heare and doe the same, that Christe our saviour did and commaunded to bee doen, For, he saith in his Gospell, If ye doe

Iohn. 15

the thinges that I commaunde you, I wyll no more call you seruauntes, but friendes, And that Christ alone ought to be hearde, the father doeth also testifie from heauen,

Math. 17

saying: This is my welbeloued sonne, in whom I am pleased: heare him. If Christe onely must be hearde, wee ought not to care, what any man hath thought good to be done afore vs, but what christ first, who is before all, hath done. For we ought

Matth. 15.

not to followe mans Custome, but the trueth of God. Sith that the Lord doeth

Math. 5.

crie out by Esay, saying: They worship me in vaine, teaching the Doctrines and commaundements of men. And he saith a litle after, whosoeuer breaketh one of the least of these commaundementes, and teacheth

men

men to do, he shalbe called the least in the kingdome of heauen. If it be not lawfull (sayth he) to break the least of the Lordes commandements: How much lesse ought wée to breake or transgresse those greate and weighty commandements, and that do so much pertayne of the Sacrament of the Lords death and of our redemption: or to chaunge thē into an other thing, then hath bæne instituted or ordeyned of God. Saint Ambrose also hath anotabl saying: *Nos noua omnia, quæ christus ne docuit, iure dānamus, quia christus fidelib us viaest, si igitur christus non docuit quod docemus, etiam nos id detestabile iudicamus.* That is to say, we do rightly condemne all newe things which Christe hath not taught, because Christ is way to the faithfull: if therefore we teche that, which Christ hath not taught we iudge it detestable. These substauntial sayinges of these most auncient fathers which be so surely groūded in the Scripturs and word of God, should make you to be afraid for to chaunge, alter, and teach any manner of thing in the Lordes institution and ordinaunce, that hæ himselfe hath done and appoynted. If ye had the word of God and the sayings of the fathers in any estimation or reuerence (as

Ambro. in que. vete. t. & noui test. am. quest. 11. 3. hom. 4. de virgini.

The Sacraments oughte to be ministred

ye will make vs to beleeue ye haue) you would neuer so much abuse Gods misteries and commaundementes as ye doe.

wherin the papistes haue the auuciente fathers in estimation.

But ye neyther regard Gods woꝛd, noꝛ yet the sayinges of the ancient Fathers, but as farre foꝛth as they wꝛite, as men, & so doing seeme somewhat to beare with your begerly and dirty traditions, which ye will haue to stand, whatsoeuer GOD, and his sonne Jesus Chꝛist our Loꝛd and Sauiour do commaund to the contrarye, else, all his faithfull seruauntes and true Pꝛophetes shal dꝛink of the whip and fry a Faggot.

Jere. 44. Papistes almes.

Yet they go foꝛth still with their owne reasones that they may beat downe altogeather the oꝛdinance, and institution of our sauiour Chꝛist and set vp their owne.

Obiection.

There be many in the church (saye they) that of their owne nature do so abhoꝛre wine, that it is death to them, eyther to smel it oꝛ to dꝛink a dꝛop of it. Yow shold the sacrament be ministered vnto thē in both kindes? would they not alwayes be ready to vomitte when the Cuppe should be offered vnto them, Againe if the cuppe were kept from them, when they should see the other to cōmunicate in both kindes would not that same be a wound to their

conciences

consciences, and an occasion of dispaire. The Church therefore condescending to their infyrmitie, and as a tender mother bearing with the weakneſſe of hir chylderen, did institute and ordayne, that al the laie people should in generall, abſteine from ỹ Cup, leſt through our liberty, our weak bretheren should perish, for whom Christ hath suffered his precious Death. For, if they should communicate but in one kinde, and se all the other communicate in both, they should alwayes bee in a perplexity thinking stil that they had not receued the Sacrament, as they ought to doe, and so shoulde neuer be quiet in their consciences.

May rather a stepmother.

All men that haue any wit or reason, or any sparck of charity in them will confeſſe with you that our weak bretheren are to be born withal, as much as may be: But not in all thinges. For if God doth eyther commaund or forbid any thing expreſſely in his holy Word, I am bounde to obaye it though al the whole world were offended at it, & if I do it not for feare of ỹ offences of men, damnation hãgeth ouer my head.

Aunswere.

how far our weak brethẽ ought to be borne with all

Barnard geueth a very good counsayle therefore to vs sayinge. *Melius est vt scandalum oriatur, quam veritas relinquatur.*

Barnadus in epiſt. 78. ad ſuggerum.

The Sacraments ought to be minis-
tur. That is to saye, it is better that of-
fence shoulo spring or rise, then the truth
shoulde be left (doing his commaundee-
ment.) Saynt Gregorie sayth, that there
cōmeth more offence then hurt, we may
not sticke to offend. But in thinges indif-
ferent, that is to say, which we may vse
with thanks geuing, without the displea-
sure of God, and also forbeare, as tyme
and necessitie, but specially, the loue of
our neighboure doth require. As is the
choyse of meates, and such like, wee are
bounde to beare with the weaknesse of
our brethren, and to take hede, that wee
cast not them away without libertie, for
whom the only begotten sonne of GOD
did vouchsafe to shed his most precious
bloud.

Wherin we must beare with ous weake brethren.

Rom. 14.

If they coulde proue that the minis-
tration or receiuing of the Sacrament were
indifferent for all men, to vse them at
their owne pleasure, and as they lyst, then
had they sayd somewhat, and the battayle
ended. But that shal they neuer be able
to proue. For in the sacrament, the ordi-
institution and ordinaunce of the Lord
must be obserued and kept.

The ministration or receauing of the Sacramentes is not indifferent.

And whosoeuer doth handle them, or
vse himselfe about them otherwyse than

the Lord hath instituted and ordained, hee is an vnworthy receauer of them, as S. Ambrose doth sufficiently declare, saying: *Indignus est nomino, qui aliter misterium celebrat, quam ab eo traditum est. Non enim potest deuotus esse qui aliter præsumit, quam datum est ab autore.* He is vnworthy of the Lorde, that doeth otherwyse celebrate the mistery then it was delyuered of ỹ Lord. For he can not be deuout that taketh it otherwise then it was geuen of the author. Thus farre he. Therfore we ought in no wyse to alter the Lordes institution, for feare of men, or fewe mens sakes, which because of some naturall let, can not receyue the visible and outward signes, else because that there be some, that be deafe, and can not heare the preaching of Gods word, which doubtlesse to them is a great griefe, or rather a Hell of conscience. For, they might surmise that God hath vtterly forsaken them, syth that he hath depriued them of that name, wherby hee doth commonly call his elect and chosen, and certifyeth them of theyr saluation, we shoulde haue as iust cause to take awaye cleane from the congregation, the preaching of Gods word, lest we should minister vnto them a farther occasion of dispayre.

Ambr. I. 11.

Rom. 10. Rom. 1.

The Sacrament ought to be ministred

Who hauing any wyt in his head, would alowe our doing, if we should so doe: And yet this standeth with as good reason, as the other.

Why do ye not rather by Gods worde shew and declare vnto these weake Brethren that haue suche naturall impediments and lets that they cannot receiue the Sacrament whole as the trueth himself, and the wisdome of the Father hath instituted & ordeyned, that the forbering of the visible signs sith that they do it not of a contempt, can not hurte nor hinder them, if they doe with a liuely faith, take hould vppon the thinges that be signified and represented vnto vs by the Sacraments.

When the Iewes were in captiuitye and could not offer the Sacrafices that God had commaunded them, in the place & with such ceremonyes as God had ordeyned, in his lawe, they offered none at all, and yet this was not imputed vnto them as long as they forsake not the Lawe of God, and his true religion, they were still pertakers of the Spirituall thinges that were signified vnto them by the outwarde ceremonies and Sacrifices. Esh. 5.

When the Israelits were in the wilde

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neſſe they miniſtered not the outwarde circumciſion vnto their men childeren by the ſpace of fo3ty yeres, becauſe that they could not do it conuenientlỹ. And yet it is not to be thought that god was diſpleaſed ther fo3e though he him ſelf had commaũded circumciſiõ to be miniſtered vpon the eyght day after the childerens birth, and that with a ſo3e threatning as it appereth in Geneſis: Euen ſo may we ſaye of thoſe folk, that haue ſuch natural impediments that they cannot receiue the whole Sacramentes accoꝛding to the inſtitution & oꝛdinaunce of our ſauiour Chꝛiſt: If they haue a true liuely fayth and take houlde thereby vpon the mercy of God declared vnto vs in our ſauiour Chꝛiſt. Gen. 17. Faith eteth

Foꝛ ſo doth ſaynct Auguſtine ſay, *Credere in chriſtum, hoc eſt manducare penem vinũ: nolite parare fauces ſed cor.* To beleue in Chꝛiſt, that is the eating of the bꝛead of life pꝛepare not your mouthes pꝛepare your heartes. Auguſt. in Ioh. tract. 26

Againe, *Qui manducat intus non fores: qui manducat in corde non qui permit dente.* He that eateth Chꝛiſtes body inwardly, not that eateth outwardly: he that eateth the body of Chꝛiſt it ſelf in his hart, not that pꝛeſſeth (the Sacramente

The Sacrament ought to be miniſtred with his tæth againe: *Quid parat dentem & ventrem crede, & mãducaſti.* What pꝛepareſt thou thy tæth and thy belly, belæue and thou haſt eaten. Sainte Tertullyan ſayeth, *Chriſtus auditu deuorandus eſt intellectus ruminandus eſt: & fide digerendus.* That is to ſaye, Chꝛiſt muſt be deuoured by hearing, ſhewed by vnderſtanding: Digeſted by fayth. Sayncte Ciprian affyꝛmeth all this, when hee ſayeth: *Quod eſt eſca carni, hoc eſt animæ fidos. Non dentes ad mordendũ acuimus ſed fide ſincera panem ſanctum frangimus.* That meate is vnto our fleſh, the ſame is fayth vnto our ſoules. We ſharpen not our tæth to byte withall: but with pure fayth we bꝛeake this holy bꝛead. Barnard ſayth alſo, *Qui manducat carnam meam, & bibit ſanguinem meum habet vitam eternam: hoc eſt qui recolit mortem meam & exemplo meo, mortificat membra ſua ſuper terram, habes vitam eternam.* That is to ſaye, he ỹ eateth my fleſh, and dꝛynketh my blood, hath eternal lyfe, that is, hꝛ that belæueth oꝛ remembꝛeth my pꝛecious death, & by my example doth moꝛtifye his members vppon the earth, hath eternall lyfe.

ter de reſurrectio carni.

Ciprian de ceua hom.

Bernardus de diligẽdo deo.

By theſe teſtimonies we may ſee: Howe the Papiſtes might perſwade the weake ones

ones that they spake of: Howe that Christ is eaten by fayth, &c. for truely they ought rather to forbeare the whole Sacrament, then by mangling of it, brake the institution of the Lorde. But these ioly fellowes which are so afrayd to offend a fewe persons, in whome no offence is to be feared, if they bee well instructed & taught, make no conscience at all to offend all the whole Christendome, by mangling of the holye sayramentes, & by taking halfe of it away from the laitie. For how can men, knowing the institution & ordinance of Christ, communicate vnder one kind with a good and safe conscience: And specially, when they see them that should be the Lanterns and lyghts of the world, to communicate vnder both kinds: If they be so charitable, as they wyll seeme to be, why do they not them selues abstayne from the Cup, least they minister occasion vnto the poore laye brethren, to think that they do not receyue the Communion a right, or as they ought to do: and so to be disquieted in theyr consciences as long as they lyue.

It is better to refraine from the whole sacrament, then to mangle it, or leaue parte vndone.

But what shoulde I tarye any long about this matter: They do not onely take away halfe ỳ sacrament from the Christian people (which thing as their owne authors

Golasius, cõtra Eutich

thors dw testifie, can not be done without great sacriledge) but also they do so shamfully vse the sacramentall bread ẏ they do also about it, breake altogether the Lords institution and ordinance. For, whereas our Sauior Christ dyd breake the bread, & did geue it to his Apostles, bidding them and all his faythfull Ministers to dw the same, that is, to saye, to breake the bread, & to distribute it to all faythfull communicantes: they do eate vp all alone, making none partakers with them at all. In dæd they breake the bread, but it is onely for a face, and as it were for an Apish counterfeyting of the Lordes institution: but no man doth fare the better for it. For they eate vp all alone neuertheless, & not one crumbe dw they geue to the pwre people that standeth by them: so that wæ maye better cal it an vnion, or rather an excommunication, then a Communion: And a most deuyllish & detestable sacriledge, rather then a holy and blessed Sacrament.

Howe the misticall bread is abased in the sacrament.

Papists are excommonians

By the papists doing al the peple were excõmunicated.

For through theyr myserable doing, in suffering the people to be presẽt at praier, & not communicate together, according to the decræs, were all excommunicated, *ipso facto*. In the coũsel of Antioche it was decræd thus, *Omnes qui ingrediuntur in ec-*

clesiam

cleſiam dei & ſacras ſcripturas audiunt, auerſãtur autem preceptionem dominici ſacrãmẽti, & ab eccleſia abiici oportet. &c. All that come into the Churche of God, and heare the holy Scriptures, and refuſe the receiuing of the Lords Sacrament, let them be put from the Church, &c. The verye lyke wordes ye haue in the Canon of the Apoſtles. Hugo Cardinalis ſayth, in the Primatiue Churche (ſayeth hee) as many as were preſent at the Canon of the Maſſe, did dayly communicate: and if they would not, they departed as excõmunicate. Durandus ſayeth: In the Primatiue Church, all the faythfull dayly receyued the Communion. conci antioch can. 2.

By theſe teſtymonies we maye perceaue two thinges: Firſt, that none came into the Churche, but they were excommunicated, if they were not excommunicantes.

Secondly, how in the Primatiue church both the Prieſts and lay people receyued the Communion with the Miniſter.

Theſe Doctours are no Proteſtaunts, nor Hugonites, but Papiſtes, as yee are. Thus we maye ſee, that they ſtycke not, to breake the Lordes inſtitution, the Cannons of the Apoſtles, nor yet

paſſe

The Sacrament ought to be ministred

passe vpon their owne doctours sayinges, to these men no order, rule, nor Law, wyl serue.

Againe, whereas our Sauiour Christe saith. Take eate, &c. These our gentlemē are wont to say. May not so but gape wide, and we wyll cast it into your mouthes: or yée shall fall downe vpon your knées, and with knocking vpon your brests, and holding vp of your handes, ye shall deuoutly worshippe it. So that here they make the poore ignorant and symple people, to beléeue that hée who hath sanctifyed theyr mouthes, hath not sanctifyed their hands also: whereby it commeth to passe that if they handle the visible and outward Sacramentes with gloues on theyr handes, which are made of shéepe skynnes, & olde rotten Dogs skynnes, they make no conscience of it: but if they chaunce to touche eyther the consecrated host, or the challice with their bare skinne which Christ hath sanctifyed with his precious blood: and hath promysed to glorifie it at the daye of the general resurrection, they are so troubled in theyr consciences, that they thinke verily that they shal sincke downe quicke into hell: or that their fingers and handes shall rotte of. Such godly doctrine do our

Mark. 14.

Gape wide

How the poore and ignorant people are abused.

Sheepe skyns, and olde rotten Dogge skinnes.

Papistes

papistes beate into poore mens heades.

But the aungell did teach *Moyses* another lesson. For when hee was comming to the fyery bush, he did bid him to put of his shoes because that he stood in a holye place: wherby we are admonished of two thinges. First howe that God both preferr our bare skin, which he hath sanctified with the bloud of his sonne before the skine of dead beastes, which shal neuer rise againe nor be partakers of ỹ glory that the chylderen of God shall haue at the generall resurrection of all flesh, both in their bodies and in their soules. Secondly how that we ought to put away all dead workes from vs, if we wyl truely, and as we should do, handle holy things, or if we loke for to obtayne true holynesse at Gods hande. These godly lessons should they teach the people when they come to the Communion, and as true and faythfull Pastoures, they should endeuour them selus, to deliuer them from the abhominable superstition of these false Apostles which according to the doctrine and preceptes of men hee wont to saye: Touche not, eate not handle not.

We are admonished of two things by that Moyses was bydde to put of his shoes.

The

The.17. Chap.

Against vvorshipping of the Sacramentes.

TO speake now of the detestable Idolatrye ỳ they do with al tiranny and cruelty compel men to commyt, making them to worship a pæce of bread, in stæde of the liuing God, creatour of all thinges, it wyll be necessarye, for whereas the Sacrament of the body and blood of Christe, was instituted & ordained for to put vs in remembrance of the death, passion, and bloodshedding of our Sauiour Christ, and that we shoulde in it (being duely ministred, and worthyly receaued) be made partakers of all the merites therof: that is to say, be put in ful possession of all, that they did purchase by the death of his body, and by the shedding of his blood, they make of it a plaine Idol, causing the simple ignorãt people to gyue godly honour to the corruptible elements of brede & wine, which thing they cannot deny, but to be directly against al ỳ scriptures, which do alwayes teach vs to lyfte vp our hartes and mindes vnto the Lord: that is to say, vnto the thinges that by the sacramrent

Wherefore sacrament was instituted.

Behold ye papistes, we do make more then bare signe of the sacrament.

sacraments are signified vnto vs, and not the visible elementes and signes of them. For as Saint Chrisostom sayth: The Infidel when he beareth of the water of baptisme, thinketh it to be plaine water: but I that beléeue in Christ, do not onely sée water, but also the cleansing of the soule, by the spyrite of God. I consider Christes burial, his resurrection, our sanctificatiō, righteousnesse, and the fulnesse of the spirite: the thing that I sée, I iudge not with my bodyly eyes, but with the eyes of my mynde: Thus farre hée. Saint Augustine therefore plainely sayeth, to them that hang so vpon the visible signes: *Ea demum est miserabilis animæ seruitur, signa pro rebus accipere*. This is a myserable bondage of the soule, to take the signes, in stéede of the thinges that be signified. As for this cause were they wont to say: Lyft vp your hartes, al the people or congregation aunswered. We haue lyft them vp vnto the Lord.

chriso. Epi. ad corin. hom. 7.

To be short, Christ our Sauiour, who sayeth, that he hath shewed and declared vnto vs, all that he heard of his Father, maketh no mencion at all of this worshypping, but sayeth onelye: Take, eate, &c. The blessed Apostle Saincte

Col. 3
Joh. 15.

Paule

Paule, who doeth set forth at large the whoale institution of his master Christe, saith, not let a mã fal down on his knees and worship the bread & wine: But let a man examine himselfe: that is to say, descend into his own conscience, and try his owne hart & so let him eate of this bread, and drink of this cuppe. If any such worshipping had bene requisite and necessarie, both Christ our Sauiour himself, and also his Apostle, would not haue lefte it out vnspoken of.

What it is to examine our selues.

Wherby we may conclude, that al that they doe in the honouring of the misticall bread & wine, is mere inuentiõ of theirs, and a moste detestable Idolatrye, which ought in no wise to be suffred in ỹ church of Christ. For by it, the honour that is due vnto the liuing God only, the creator and maker of al things, and vnto his son Iesus Christ our Lorde and Sauiour, is geuen vnto the dumbe and insensible creatures. and corruptible elements o bread and wine. That they are corruptible creturs, Saint Augustin saith, If we behold the visible creatures (as the bread and the wine) wherin the sacramentes are ministred, who seeth not that they be corrupti-ble. But if we consider the thinges that

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are wrought thereby, who seeth not, that they cannot be corrupted. Saint Origene saith, The meate that is sanctified by the word of God, and by prayer, according to the materiall parte that is in it, passeth into the belly and so forth into the priuie. &c Origen. in math cap. 15

Therfore, let vs follow S, Chrisostomes counsell: where he saith. *Nolimus creatorem creatura confundere: ne illud audiamus, seruierunt creaturæ potius, quam creatori.* chriso. in Iohannem homil. 3.

Let vs not confound the creature, and the creatour both togyther: least it be sayd of vs, they haue honoured a creature more then their creatour. For saith he in a notheir place, creatures are to worshipe: and the creatour to be worshipped. Hommil. 35.

But here they wyll say, that they worship not the bread and wyne, but the body and bloud of Christe, that be there really present, vnder the formes of bread and wyne, for to be receiued of the faithfull communicantes, Be not these Saincte Augustines wordes (saye they?) No man doth eate the flesh of Christ, except he worship it first, and not only we do sinne if we worship it, but rather we doe sinne yf wee worship it not. Obiection. Than it is no sacrament. Auguſt. in Pſal 98.

They can neither proue by this place of Saint Augustine, that the body and blood Answere.

of christ, be really presēt vnder ỹ forms of bread & wine: nor yet maintain their Idolatrous worshipping of the Sacrament by it. For all faithfull Christians being commaunded to lift vp their harts, do worship the flesh of Christe in his Godhead, sitting in glory on ỹ right hand of ỹ father, before that they fede vpon it by faith, through the mighty operatiō of ỹ eterual spirit of god. And that this is ỹ meanyng of S. August, it may easily apeare by that that followeth For, by & by after he saithe, that we ought not to stick long in the flesche, but to clime vp higher vnto the godhead of Christ. And verely, their very wordes that they vse afore that they go about, or euen when they go about, their holy misteries, saying vnto the people, Lift vp your heartes, do vtterly condemne them.

Sursum corda.

For, by them, folowing in this pointed custome of the auncient catholique church they do exhort ỹ people that they stick not vnto the visible elamentes, and signes of bread and wine, but that they lift vp their hartes and mindes vnto him that is signified by them.

ciprian in oratione dominī.

Saint Ciprian therfore saith full well Before prayer, the Priest with a preface prepareth the hartes of the brethren, [illegible]

yng vnto them, Lift vp your hartes: that when the people aunſwereth. We lyft thē vp vnto the Lorde, they may be put in minde to thinke of nothing els, but of the Lorde.

Chriſoſtome alſo ſaith, *Clamamus in conſpectu ſacrificii, Surſum corda*. Wee cry aloude in the ſighte of the oblation, Lift vp your hartes. Saint Auguſtine vpon the Pſalmes ſaith: Let vs lift vp our hartes, yf ye be riſen agayne with Chriſte, he ſaieth vnto them, that receiue the body and blood of our Lorde. Yf ye be riſen agayne with Chriſt, ſauiour thoſe things, that are aboue where Chriſt is at the right hand of God: ſeke for the thinges that be aboue: not for the thinges that be in earth. Their owne *manipulus curatorum*: ſaith thus, Before the Canō the Prieſt ſaith, Lift vp your harts: as if he woulde ſaye, whoſo will receiue the Sacrament, ought to haue his hart lifted vp vnto God.

chriſoſt. in mat. homil. 9.

Auguſt. in Pſal. 39.

Coloſe. 3.

Ca. 10. fol. 45

But let vs graunt vnto them, by way of diſputation, that the naturall body & blode of Chriſt be realy preſent vnder the formes of bread and wine, yet we ſhall alwayes be in feare to commit Idolatrie, if at leaſt their doctrine be true. For they ſaye except the Prieſtes do pronounce the

wordes of consecration (which words they be in doubt of them selues, & cannot well tell which they be) vpon the creatures of bread and wine. *Cum intentione consecrandi.* That is, with an intent and mynde to consecrate, they be not made the body and blood of Christe, but remaine still *nude nude*, and bare creatures of bread & wine. Therfore Holcot saith vpon the master of sentences. *Lacicus adorat hostiam non consecratam.* The lay people (saith he) worshipeth a wafar that is not consecrated. And therfore that peryll and daunger of Idolatrye may be auoyded at all times, *Thomas de Aquino*, in a certaine boke, geueth vs counsell that we worship with a condition saying, Lord if thou be there, I do worship thee, if thou be not ther, I worship thee not.

Holcot. Thomas de Aquino in rationale diuinorum officiorum,

Is not this a sure and certaine doctrine, thinke ye, and moste worthy to be maintained with fyre and sworde, and with such sheadyng of innocent blood? Repent then ye Magistrates, and rullers of the people, and be sory that in your harts that euer yee consented to the death of so many Martyrs, that in these our dayes haue beene moste cruelly put to death for the truethes sake, and crye God mercy betimes, least ye with the beaste and bir fals

A short exhortation to Magistrates.

Prophete

Prophetes, whose slaues yee are become (though some of you perceiue it not) be cast for euer into the lake that burneth with fire & brimstone, which is the secõd death. Reuelation. chap. 12.

There be some in the world that alledge Obiection. Saincte Ciprian, to proue that the Sacrament must be worshipped. And in these wordes of his doe they bring forth. The Sacraments, as muche as in them is, can neuer be without the proper vertue, nor the diuine maiestie can in any wyse absent it selfe from the misteries: It followeth then say they, that they muste be worshiped, sith that the deuine maiestie is neuer absent from them. Ciprian.

I would faine aske these great Doctours diuinitie, why they do not then worship the water of baptisme, wherin we are apparelled with Christe, renewed with the holy Ghoste, and receiue frée remission of our sinnes: I am sure that the diuine maiestie of God, is no more absent from the Sacrament of Baptisme, then from the Sacrament of the body & bloud of Christ. And yet none of them all, wyl graunt that the water baptisme should be worshipped for Christ our sauior, who is the truth him selfe, and cannot lye, doth say in his Gospel. Aunswere. Rom. 6.

He that loueth mee, keepeth my word and Iohn. 14.

my father shall loue hym, and we will come to him, and dwell with him. Againe, He that eateth my flesh, & drinketh my blood, dwelleth in me, and I in him. These are S. Ihons wordes. VVhosoeuer confesseth that Iesus is the son of god, God dwelleth in him, and he in God.

John. 6.

1. John 4.

By these textes we do learne, that God the father, God the sonne, and God the holy ghost, dwelleth in all the faithfull beleuers: yea, I dare say, a thousande times more effectuously, then in the inuisible elements of water, or bread, or of wyne: And yet no godly honour ought to be done vnto them, for that were a playne Idolatrye Christ our sauiour saying.

Mat. 4
Luke. 4.

Thou shalt worship the Lord thy God, and him onely shalt thou serue and worship.

Now al men may se that the saying of S. Ciprian helpeth them nothing, for to maintaine their Idolatrous worshipping of the sacrament, excepte they wyll graunt the water of Baptisme, and euery true Christian man must be worshipped also. But peraduenture some wyll aske: wil haue no maner of honour to be done vnto the Sacraments? I do answer, that we sufficient honour vnto them, when we receaue them with an vnfayned faith,

What honour wee ought to do vnto the sacrament.

as Christ hath instituted them, submitting our selues obediently vnto his holy institution and ordinaunce. If we doe otherwise, we receiue them vnworthely, to our vtter vndoyng and condemnation.

If Saint Ambroses saying after they receaue the Sacrament vnworthely that handle the misteries otherwise than christ hath instituted: If they be also guilty of the body and bloud of the Lorde, that come to this holy Supper, not obseruing the institution of him, that is the Authour of it: where shall our Pope Catholiques become. Ambr. in. 1. Cor 11.

How shall they escape damnation: For, none in all the whole worlde, if we consider well, what hath bene sayde before, doe more abhominably and shamefully breake the ordinaunce of God. then they doe.

Can they therefore haue a deuoute minde towardes him, that saieth: Ye shall not do euerye thinge as ye thinke best, but that which I commaunde you, that shall ye doe onely I am the Lorde your God Adde nothing vnto it, nor take ought away from it: but leauing them to the righteous iudgmēt of him, that with the fire of his wrath did consume Nadab and Abihu in the sight of al the people, because that they had

None doe breake the Lordes institution more then the Papist Deut 4. Leue. 22.

Leuit 10

offered straunge fire, which the Lorde had not commaunded them.

I wyll goe through, by the helpe of God, with the rest of their obiections.

A recapitulation.

We sayd before, that they eate the bread of the Lord and drink his Cup vnworthely, that come to the holy misteries, not hauing truly examyned them selues, or that come to them, without true faith in the merites of the death, passion, and bloodshedding of our Sauiour Iesu Christ, and that presume to take or receaue them, without true repentaunce, vnfayned confession of their sinnes, and without amendement of their owne lyues. I sayd also, that after the saying of Saint Ambrose, they receiue this Sacrament vnworthely, that handle the misteries otherwise than the Lorde hath instituted and ordayned them, & that they be guilty of the body and bloud of the Lord (which as this father doth wright, is to be punished for the death of Christe, or to suffer the punishment that they shall suffer and haue, that did put him to death and did shed his most precious blood that come to this holy Table, not obseruing the

Ambrosius sup. i. cor. xii.

institution and ordinaunce of Christ, and without a christianlike conuersation.

How the vnworthy receyuers, are guiltie of the bodye and bloode of Christ, although he be not corporally in the Sacrament.

Et vs now sée, whether the vnworthy receiuers of this holy sacrament, cannot eate and drinke theyr owne damnation, or bee guiltie of the bodye and blode of Christ, except our Sauiour both GOD and man, flesche, blode and boanes, as hee was borne of the Virgine Marye, be there vnder the formes of breade and Wine really present. Christ our sauiour did saye with his owne mouth: Verely, I say vnto you, VVhatsoeuer ye doe vnto one of these lytle ones, ye do it vnto mee. Shall we saye therefore that Christ is naturally, flesche blod, and boans in euery poore body that lyeth impotēt and sick, or that goeth from doore to doore, it were to much madnesse so to say.

1 Cor.11. An answere to the obiection that is made out of the 11. to the Corinthiās Math.25

As then oure Sauiour Jesus Christe is eyther refreshed or dispised in his poore needy members, so is he honored, or dishonoured in his Sacramentes. And as he doth recken and impute that to bée done, vnto

Mark this wel.

Vnworthy receyuers of the Sacrament vnto him, that we do vnto his poore nedy members, so doth hee recken and impute that to be done vnto his body and bloud, that is doen vnto the sacramēt of the same In an other place he sayeth vnto Saul, who persecuted his Church: Saul, Saul, why per-
Actes. 9 secutest thou mee: Christe was then risen from death, and could die no more, or yet be persecuted of any man: and neuertheles he saieth: Why doest thou persecute me: Shal we by and by descant vpon these wordes, that Christ our saiuour, is really in euery one of his faithful members that be persecuted: If we should so doe, all the world might count and recken vs for mad and out of our wittes.

We may say then as we did before: as our saiuour Christ doth impute that persecution to be done vnto his owne body, and vnto his owne person, that is done vnto his faithfull members: so if we do with an vnworthy and vnreuerent receiuing, and with a presumptious or wilfull disobedience towards his institutiō & ordinaunce,
Note. polute and defile his holy Sacraments, he will impute it to be done vnto the verye things that they do signifie, and not to the visible signes and elamentes.

Zacherie. 2 The Lorde him selfe saith, He that tou-
cheth

cheth you, toucheth the apple of mine eye.

He were a very idiote ỹ would vpon the occasion of this text, affirme and maintain that euery one of the faithful is really the apple of the Lordes eye. We doe rather learne by this text, that God doth loue his elect and chosen, as dearely as a man doth loue the apple of his owne eye, and that he wyll as sore punishe the cruell tyrantes of the world, that persecute and hurt them, that should hurt the apple of his owne eye. Which, as it is a dreadfull saying for the tirants and persecutours of Gods people, so is it very comfortable for all those that suffer persecution here in this worlde for righteousnesse sake.

What wee learne of the Lordes wordes in Zachary.

Math. 5. 7.

Many lyke textes haue we in the Scriptures, as when Saint Paul saith, A man praying or prophesyng, and hauinge anye thing on his head, doth dishonour his head. And before he sayde, that the head of euery man is Christe. It shoulde folowe then by their owne doctrines, that Christ could not be dishonoured, except he were realy and substantiallye in euery mannes head that doth pray or prophecy, but they wil nether perceiue nor vnderstand that this maner of speaking, that the Holye Ghoste doeth vse here in this place is borrowed of the com-

1. Cor. 11.

A similitud

common phrase and speach that is vsed among men. If I should send a gifte or a presēt vnto a man, if he would not take it, but refuse it despitefully or contemne it, I would verily think that he had contemned it, and disdayned me, and not my gift or present. But what would I think, if he should cast it into the dirt and tread it vnder foote.

The kings broad seale

When an earthly king doth send forth his broad seale among his subiects, thereby to declare his Princely fauoure towards them, and that he will helpe ayd and succor them in all their necessities and troubles, and deliuer them from all perilles and daungers as much as in him lyeth. If any man should despitefully take it, breake it in pēces, and cast it into the myre, or estēm it no more then other commō ware. Would it not be sayd, that he should commit treason agaynst the kings person: And yet no man will say that the kinges person is there really vnder the ware, or that the ware is the kinges person.

The sacraments are the true seale of our

So the Sacramente of the bodye and blood of Christ is the true Seale of oure Heauenly king, where by he doth seale vp vnto vs: all the benifites of his pretiouse Death, Passion and bloodshedding, and also

also certify vs, that if we will take bould vpon him by faith, he will deliuer vs from all our enemies both bodily and ghostlye, and as long as we be in this mortall warr fighting agaynst the whole world Sathan the Deuil, and the flesshe, fede and comfort vs with the heauenlye fode of his moste precious body and blood, and at length make vs fellow heyres with him of his heauenly kingdome. heauenlye kingdome.

Therfore if we do handle it vnreuerently not considering who is the auctour of it, nor who it is that offereth him self so mercifully and louingly vnto vs: It is meruel that the holy Apostle sayeth that wee are guilty of the body and blod of the Lorde, that is to say, that we are before the iudgment seate of almighty God because of our vnthankfulnesse, and vnreuerente handling of the holy misteries counted as guilty, as if we had slaine the body of the only begotten sonne of God, and shedde his most precious bloud vppon the crosse: and yet it followeth not, that the body & blood of Christ be really present there in the sacrament. Galat. 3. 4. Note.

The Apostle Saint Paul doth writ, that they that fal away from the knowen truth do crucify a new the only begotten sonne of

Vnworthy receiuers of the Sacrament of God. Shall we therfore say that they haue our sauiour Iesus Christ among thē: and that they naile him vpon the crosse, as the Iewes did vnder Poncius Pilate, when they dyd by the handes of the Gentils, put him to a most shameful death: That were to great a blasphemy against the glorious resurrection of our sauiour Iesus Christe, who rising againe from the death, dieth no more, death hath no power ouer him.

Mat. 27

Rom. 9.

Agayne, as if a wylfull and rebellious subiect, should no more estæme or regarde his Princes seale, than other common were, or haue it in no greater reuerence, than the Seale of some priuate man, it might rightly be sayde, that he maketh no difference of his Princes parson: that is to say, that he doth no more estæme hym, than he doth other men: yet it nædeth not that the kings parson be ther really present: So when we come to the Lordes boord, if we do take it reuerently the misticall bread and wine, as other common meates appointed for the belly, then make we no difference of the Lords body: we doe not estæme the worthynesse, price, and vertue of it which in the holy misteries is so frælye, and so lyberally offered vnto vs.

Mark this Similitud

Nota.

And therefore it is no marueile that in

stæde

stæde of forgeueneſſe of our ſinnes, and of lyfe euerlaſting, we doe eate and drinke our owne damnation: They (ſaith Saint Paul) That ſinne after that they haue receiued the knowledge of the trueth, loking for another ſacrifice for ſinnes, do eſteeme the bloud of the Teſtament, as a prophane and vnholy thing: That is to ſaye, they make no difference of it they haue it in no more eſtimation then the bloud of calues and Goats, Ye that would gather vppon this plac, that they haue the bloud of christ realiye among them, were a verie idiote foole, and well worthye to be laughed to ſcorne of all men. Heb. 6

In lyke maner, although the vnworthy receiuers of the Sacraments, do eate and drink, their owne damnation, becauſe that they make no difference of the Lordes body: yet it foloweth not therefore, that the body of Chriſt muſt nædes be there really preſent, vnder the formes of bread and wyne: Yea, if it were there, or if the bread and wine were really the body and bloud of our Sauiour Chriſte, the vnworthy receiuers coulde not eate & drink there, their owne damnation: but rather they ſhoulde eate life and drink lyfe: ſith that the trueth him ſelfe doth ſay: He that eateth my flesh, Mark this diligently.

and

Vnworthy receyuing of the Sacrament and drinketh my blood hath life euerla-
John.6. sting. Agayne: hee that eateth mee, liueth through me.

Auguſt.in Io. tract.26. And therefore ſaint Auguſtine ſayth: the Sacrament of the vnitie of the body and blood of Chriſt is taken from the Lordes body, to ſome men vnto life euerlaſting, and to ſome men vnto deſtruction. But the thing it ſelfe, wherof it is a ſacrament is to all men vnto ſaluation, and vnto no man to deſtruction, whoſoeuer is partaker of it, theſe wordes are playne and doe ſufficiently declare vnto vs that if the body and blood of our Sauiour Chriſt were really preſent vnder the formes of breade & wine, or that the bread and wine, were tranſubſtantiated or really chaunged into the naturall body & blood of Chriſt, the vnworthy receyuers could not eate & drinke their owne dampnation: but rather as I ſayde before, they ſhould eat & drink life euerlaſting, and haue ſaluation. For the flesh & blood of Chriſt whereof the bread and wine are Sacramentes is to all men vnto ſaluation and to no man vnto deſtruction, as we learne here by ſaint Auguſtins wordes.

The

¶ The. xix. Chap.

¶ VVhether the Papistes haue styll the same body in the Sacramente that was geuen vpon the Crosse.

Seing that I haue now sufficiently aunswered to their obiections: I wyl aske them this question: whether they haue styll the same bodye, that Christ did giue at his last Supper, or not? I am sure that they wyll aunswere that they haue styll the same body. Then wyll I aske them againe: whether the bodye that Christ did geue at his last supper, was mortall, or immortall? If they saye that it was immortall, they shalbe proued lyars by the scriptures, which doe testifye vnto vs, that his body that he toke of the virgin Marye, was put to death the next daye. If they saye that it was mortal, sith that they haue the same styl, in their sacrament, it shoulde followe, that the body of Christ were not yet glorified, but mortall styll, and subiect vnto death.

Mark this question.

Note.

Math. 27.

They are driuen to cõfesse either the one or ỹ other: that is to say, that either it was mortall, or immortall. For, it could not be both at one time, no not when he dyed

Math. 17 shewe a tast of his glorye vnto his Disci-
Vigilius Martir lib. 4 con. 12 Eutycheus. ples vpon the mount Thabor. For as Vigilius Martir sayeth, one nature or substaunce, can not receaue diuers and contrary things in it selfe at one time. Therfore, let them giue what aunswere soeuer they wyl, they cannot escape: but that they shalbe proued most shamefull liars boath wayes, and that the body that they boast themselues to haue in their sacrament, can not be the true body of Christ, that he toke in the virgins wombe, of whome he toke his vndefiled substaunce, (for it was then
Hebr. 10 mortal: when he did institute his holy sup-
Hebr. 11 per, so is it now glorified and immortall: and in it doeth our sauiour Christ sit now on the right hand of the father for euer, tyl his enemies be made his footestoole.) But a newe phantasticall body of their owne imgination and forging, haue they, and none other. If they wyl flee to the omnipotencie, or almightye power of God (as they be wont to do alwaies, when they are put to their trompes) they haue learned before, howe far forth it wyll helpe them. The almightye power of God, and his sacred and holye worde, are so ioyned and knit together, that as he is able to doe what soeuer hee doth promise in his word:

so

so wyll he do nothing, nor can doe nothing that is contrarye vnto it, as the wordes of Theodoretus by me alledged before, doe sufficiently declare. Againe, when our saviour Christ did at his last supper, institute his holy Sacrament, he was there present himselfe, in his true and naturall bodye, talking with his Apostles, and also eating and drinking with them of the misticall bread, & of the misticall Cup, of the which, being insensible creatures, *voluit dicere per gratiam*, he did vouchsafe through grace to saye: This is my body, and: This is my bloud. For as he had before called his body wheate and bread, and himselfe a vine so did he then honor the bread & the Wine, with the names of his body & bloud. Chrisostome sayeth also: before the bread be sanctifyed, we call it bread: but after that by the meane of the Priest, the heauenlye grace hath hallowed it, it is discharged frõ the name of bread, and is vouchsaued to be called by the name of our Lordes bodye: notwithstanding, the nature of the bread remaineth still. Ireneus saith, Christ cõfessed bread, which is a creature, to be his bodye, and the Cup to be his bloud. Reade Ciprian *ad magnum*, which speaketh most plainly hereof also.

Theodoretus. 3. Dial.

Epiphanius contra hæreses. lib. 3. tomb. 2.

Theodoratus. Dialo.

Chrisostomus, ad cæsarium.

Ireneus cõ. Valen. lib. 1. chap. 3

Ciprian lib. 1 epistle and Magnum

Shall they not bee faine to saye then, if they wyl haue their doctrine to stand, that Christ had then two bodies, one that dyd eate and drinke, and the other that was eaten vp, and dronken euen of his owne selfe? The body of Christ (say they) onely when it is glorified and immortall, can be euery where, or in moe places then in one at once: but it was not then glorified, nor yet immortall, (for why? he died the next daye after) howe could it bee then all at once, sitting at the boord, and in the handes and mouthes of all his Apostles rounde about him?

Obiection August. in Psalm. 33

As for the first absurditie, they goe about to put awaye by Saint Augustines wordes: which are these: Christ was borne in his owne handes, when commending or deliuering his body, he dyd saye: This is my bodye. For he did beare the same bodye in his owne handes. As it is then no absurditye to saye that Christ did beare himselfe, or the same body that he gaue them, in his owne handes: so it ought to seeme no straungenesse, if wee saye according to the scriptures and the fathers, that Christ did eate his own body. For, as he being borne in his owne handes, he did declare that there was somewhat in him

more excellent then in other men, which, though they can be borne with other mens handes, yet they can not bee borne in their owne: so by eating his owne body, which thing no mortall man is able to doe, he did shewe openlye, that he could worke aboue the possibilitie of man.

I am wel content to graunt, that Christ our sauiour did eate his owne body, as hee dyd beare him selfe in his owne handes. But howe was hee borne in his owne handes? For when he did commend or deliuer the same body of his, and also his blood, he toke that in his handes, which the faithfull doe knowe, and bare him selfe after a certaine manner, when he did saye: This is my body. These are Saint Augustines verye wordes as hee wrote them also, whereby hee doeth let vs to vnderstande, howe we ought to take his wordes before. For, adding this word, *quodammodo*, after a maner, he doth signifye thereby how Christ did beare his flesh in his owne handes: that is to saye, Sacramentallye. For, as he sayth in another place: Except the Sacraments should haue a similitude of the things whereof they be Sacramẽts, they should bee no Sacramentes, and by reason of this similitude or likenesse, they

Aunswere.

Augustin in psalm. 33.

Quodammodo.

Augustin. ad Bonifacium Epist. 23

VVhether the Papists haue styl
receaue many tymes the names of the
things, whereof they be sacraments. For,
as the sacrament of the body of Christ, is,
Secundum quendam modum, after a certaine
maner the body of Christ, and the Sacra-
ment of his blod, his bloud: so is the sacra-
ment of faith, faith. By the sacrament of
faith, he vnderstandeth Baptisme, which,
because of the similitude, or affinitye that
it hath with the thing whereof it is a Sa-
crament, is taled by the name of it. When
he saith then, that Christ did beare himself
in his owne hands, after a certaine man-
ner, his meaning is, that he did beare the
Quodam modo. Sacrament of his body.

But then peradventure they wyll say a-
gaine, yf it were so, Christ did no more
Objection. then another man is able to doe. For any
man is able to beare the signes of his own
body.

It is true, that any man is able to beare
his owne signe, but we speake here of a sa-
Aunswere. crament which bringeth with it selfe, the
efficacie, nature, vertue, & strength of the
thing that it is a sacrament of. For which
properties, it taketh the name of the thing
it selfe, which can not be sayde of the bare
signe of a mans body. Wherefore, all the
the Papistes are able to bring here for

dasil the eyes of the simple and ignorant people, is meere Sophistication and iugling.

Yet I am in doubte that they wyl reply and say: If a Sacrament doth bring with it selfe, the nature, efficacie, vertue, and strength of the thing that it is a sacrament of, being because of those properties, called by the name of the thing it selfe: what nædeth Christ to eate the sacrament of his owne bodye, whose nature, propertie, and vertue is, to worke and bring lyfe? Was not Christ the life it selfe? Chrisostome writing vpon the blessed Euangelist saint Mathew, doth saie: That Christ him selfe did communicate: that is to saye, eate and drinke of the misticall breade and Wine, for to make his Apostles to receue the misteries without any maner feare or dread of conscience. For before, when he spake of the eating of his flesh, and of the drinking of his bloud, many being offended with that, forsoke him and went away. Least then the same should happen nowe, hæ dyd eate and drincke with them of those visible creatures, of the which he did saye through grace, (as Epiphanius writeth:) This is my body, and this is my blood.

Obiection.

Answere.

Chrisost. in Matheum.

Epiphanius contra Hæreses, lib. 3. tom. 2.

Besides this, they wyll not denie that Baptisme is a Sacrament wherein the worthy receiuers, are renewed by the holy ghost, do receiue frée remission of theyr sinnes, and are made the children of God.

Note Rom.6. Was not Christ that new Adam, whome all we that séeke to be renewed, must put on. And vnto whome the holye ghost was

1.Peter. 2 not geuen by measure? Was not he, that vnspotted Lamb, in whose mouth no guile

John.10 was found? was not he the true & naturall

Note sonne of God? What néeded he then to bée baptized? Had not he abundantly, & of his

Math.3. owne nature, all those thinges that are geuen vnto vs in Baptisme? And yet did he with the Publicans and Sinners, come to Iohn Baptist, for to be Baptized of him, in the water of Iordane.

Why christ would be baptized Rom.6 Hebre.10 Therefore, as he was Baptized for to sanctify our Baptisme, and for to certifye vs, that we shoulde all be Baptized most truely, and most effectuously in his Baptisme that hée was Baptized withall, in his passion, whiche was his death and bloudshedding, whereby wee are purged from all our sinnes: So, besides the cause alledged beefore of Saint Chrisostome, he woulde communicate with vs: that is to saye, eate and drinke of the mistical bread,

and

and of the misticall Wine, for to signifye vnto vs, sith that he was not onely partaker with vs of the common meates and drinks, but also of ẏ holy misteries, which he him selfe had instituted & ordeined: that wee are in dæde, flesche of his flesche, & bone of his bones, and that therefore we nède not to feare or to doubte, if wee continue styll his true members vnto the ende, fæding in those misteries, which hæ himselfe woulde bæ partaker of, vppon his flesche and bloud, through a liuely fayth: but that we shalbe partakers with him both in bodies and soules, of the glorye and ioyes of his heauenly kingdome.

The second cause why Christ would communicate with vs. Ephe. 5

Nowe as touching the second absurdity, I knowe that for the auoyding of it, they wyll flée to the common refuge: that is to saye, vnto the omnipotencie of God, which (as I sayd) wyl help them no further then their doctrine doeth agræ with the holy Scriptures, which testifye vnto vs, that the body of Christ is in all thinges like vnto ours, (sinne onelye being excepted.)

Heb. 2

The

The.20.Chap.

¶ Against the carnall presence of Christ in the Sacrament.

Marke.14. Math.26 The Papistes are lyke the Arians.

THe Papistes wil harpe styll vppon these fewe woordes, that our sauiour Christ spake in his last supper, when he sayde: This is my body, resembling in this point the Arrians, which when it was prooued vnto them by many strong Scriptures, that Christ our sauiour is coequal with the Father in substaunce, in Godhead, and power, would alwayes haue their refuge to the fewe woordes, that Christ our sauiour spake of his humanitie saying, *Pater maior me est*. The Father is geater then I, hauing alwayes in their mouthes, that sith Christ hath spoken it, it must needes be so, vnlesse we would make him a lyer.

John.14

Shall we not finde the like in our transubstantiatours, which wyll haue the body of Christ at the beck and commaundement of euery iugling Popishe Priest, whensoeuer he pronounceth these fewe woords: *Hoc est corpus meum*: This is my body: And, This is my blood, with a ful intent to cõsecrate to be really and substantiallye in the Sacrament

ment, vnder the formes of bread & wine, the substaunce of them, being really changed and turned into the very substance of the body and blood of the Lorde: For, if ye bring neuer so many places of the Scriptures, which do witnesse vnto vs, that our sauiour Christ touching his manhoode, is set downe on the right hand of his Father for euer, vntyll his enemies be made his fotestole. And that the heauens must holde him, vntyll all things be restored againe, that God hath spoken by the mouth of all his Prophetes since the worlde began, and that tyll then, we ought not to looke for any corporall presence of his: whereby it followeth, that the doctrine of them, that wyl haue his true and naturall body and blood, to be really present vnder the accidentes of bread and wine can not be true, straygbt wayes they cryed out in a rage, saying: Be not these Christes wordes? This is my body: this is my blood: hath he not spoken them? wyll ye make him a lyar, and a dyssembler, or one that speaketh one thing, and meaneth another? With many such lyke tragicall exclamations and outcryes, doo they fyll the eares of the symple and ygnoraunt hearers: as though the whoale differ-

Hebr. 10
Hebr. 1
Math. 16. 24. 16
Marke. 16
Acts. 2
Acts. 3
Collos. 3
Hebr. 8

The tragicall exclamation of the papi.

Note.

rence

rence doeth consist in this: whether Christ hath spoken these wordes or not, or whether he must bee a lyer, and dissembler: If they haue any other meaning, then they seeme to haue outwardly at the first blush, not being conferred with other textes of the holy scriptures.

Wee doe confesse, that these are Christes wordes, and that he hath spoken them with his owne holye mouth. But what then? haue I not already proued by innumerable textes of the Scriptures, that they must bee taken otherwyse then they sounde outwardly: and that beeing taken without trope and Figure they can not stande with the rest of the scriptures, which teache and testifye in so many places that Christ our Sauiour can no more be here vppon the earth, touching his manhode, vntyll the last daye, when he shall visibly as he was seene to goe vp come againe to iudge the quick & the dead.

Acts. 1.

But goe to: put the case that lytle or no thing hath beene sayde yet, touching the matter. They saye, yea, they vpholde and maintayn euen with fire and sworde, that the bread and Wine are transubstantiated, and really chaunged into the very substaunce of the body and blood of Christ,

that there remaines no more breade and wine, after the Priest had once gaped and blowen vpon them, and spoke the wordes, but onelye the outwarde appearaunce and accidentes of them.

Is not this to saye, yea, and also most blasphemously to affirme, maintaine, and vpholde that the precious bodye and bloud of Christ haue their being, substaunce, and beginning of the corruptible substaunce of bread and wine? For, whensoeuer one substaunce is turned into another, the second substance that the first is turned into, hath his beginning, substaunce, and being of the first: yea, it hath of his originall and offspring: as for example: When Moyses rod was turned into a Serpent, whereof had that Serpent his beginning, substance, and being: whereof had he his original and offspring? or was he before that the same miraculous transubstantiacion and chaunge was made? All men cannot denye, but that the same Serpent had his beginning, substaunce, and being, and also his originall and offspring of Moises rodde, and that it was not before that the same miraculous transubstantiacion or change was made. The lyke maye we saye of the waters of Egypt, that were turned into blood, and

Note.

Mark this ye Papists

Exod. 7

Exod. 7

of

of the dust that was turned into Lice. For neither the blood nor the lice, were before the myraculous tourning was wrought and done, as they began then so had they their being & substaunce, of those thinges or substances that were turned into them.

Againe, when our Saviour Christ dyd in Cana of Galilee, turne water into Wine, the same wine had his beginning of the substence of the water, and was not before that the water was myraculously turned into it. If then they will stifly maintaine, that the substaunce of breade and Wine are really turned into the substaunce of the bodye and blood of Christ, they shal be faine to confesse that the same body and blood that they have in their Sacrament, have their beginning, substence, and being, and also their original and offspring, of the corruptible and incensible creatures of breade and wine, and that than the same bodye and blood doe begin to bee, or to have their being, when by the almighty operation or working of the wordes, those corruptible and incensible creatures, bee really and substantially chaunged into them.

Iohn. 2.

But the true and naturall bodye of Christ had his beginning, original, and

offspring in the blessed Virgins wombe, of whome he toke his undefiled substaunce, is nowe glorified, and is set on the right hand of the Father, but a body of their owne inuencion & making, which is as often made & shaped a newe, as they do pronounce the wordes of consecration (as they call them) vpon the creatures of bread and wine, *cum intentione consecrandi*: That is with a full purpose and intent to consecrate. Hebr. 1.

Some of them, to auoide this inconuenience, are wont to say, that the substance of bread and wine, is not turned into the substance of the body & blod of Christ, but that the substaunce of the visible Creatures of bread and wine, doe vanishe awaie giuing place vnto the substance of the body & blood of Christ. If it were so, then would not our sauiour Iesus Christ, haue sayd: This is my body, but rather: In this is my body, vnder the accidents of bread and wine, is my body and blood. Another shift of the Papists.

Againe, that which they doe, could not be called transubstantiation, which is a reall chaunginge of one substaunce that is created, into another substaunce that is not created: but some other name shoulde be compiled to geue vnto their inouelous inuenting, and excogitation, contrary

trarye to the mindes and writings of their owne scholedoctours. For, Iohannes Scotus, otherwise called Duns, shewing from whence this doctrine of transubstantiacion did come, writeth after this manner.

Iohan. Scotus sup. sen. dist. 2

It semeth that men are chiefly moued to imbrace or receaue this sentence, because that we must hold of the Sacramentes, as the holye Church of Rome doth holde: but the holye Church of Rome doth holde: that the breade is transubstantiated or reallye chaunged into the body of Christ, and the wine into his blood. Likwise, Gabriall Biel writing vppon the Canon, after that he had shewed that it was vncertaine howe the body of Christ was in the Sacrament, whether it was by the conuersion or turning of the visible creatures of breade and wine into it, or by some other meane, doth saye plainlye these wordes.

Babriel Biel suo cano. Missæ lect. 40

But because that wee must holde of the Sacraments, as the holy Church of Rome doeth hold: sith that it hath decreed and determined that the bread is transubstantiated or reallye chaunged into the bodye of Christ: therfore this opinion is receiued of all the Catholiques, that there remaine no substaunce, but that it is truly & reallye chaunged, transubstantiated, & turned in

the body of the Lorde.

Two thinges do we learne by the way. Fyrst, that this monstrous Doctrine of transubstantiacion dyd come from Rome, the greate Grandame of all abhominable errours, heresies and abuses: for this doctrine of theyrs came neuer out of the word of God, for so saieth hee himselfe: (I meane Gabriel Biell) that all their transubstantiation, of substaunces of bread and wine, *Non inuenitur expressum in canone bibliæ:* That is to saye, it is not founde expressed (saieth hee) in the Canon of the Bible.

Transubstantiation came from Rome.

sup canone lect. 40

And as for the antiquitye of this Doctrine, it is plainly set forth by their owne Doctour howe oulde it is. For Tonstall saith, of the maner and meane howe this might bee (whether by transubstantiation, or otherwise) perhaps it had beene better to leaue euerye man that woulde be curious, to his owne coniecture, *sicut liberum fuit ante concilium Lateranum*: as before the counsell of Laterane it was left at liberty. Thus we see howe ancient it is, never harde of in all the worlde, vntyll theyr late counsel of Laterane holden in Rome, vnder Pope Innocentius the thirde, in the yere of our Lorde, 1215. in the tyme of king Iohn, King of Englande, and neuer

The Papistes themselues saye that their transubstantion is not founde in the word of god

cutbert Tonst de Eucharistia, lib 1 pag 46.

Anno 1215 Transub-

stantiation was neuer heard of in the Church for the space of 1215. yeres after christ.

before. So for the space of .xii. hundred and xv. yeares, the Churche of God was able to stande well without it. So the great antiquitie of their transubstantiation is but three hundred fifty and seuen.

The age of the Papistes newe transubstantiation is 357. yeares

Therefore, all men may see how much credite wee ought to giue vnto it, and againe, howe worthye a thing it is: that for it, so many notable learned, and other Godly men & women, should thus cruelly be put to death, and murthered, to the great decay of true religion throughout all realmes, whose innocent blood crieth vengeaunce in the eares of God, Against those wicked Papistes, and also against the Magistrates that were the Popes Butchers and hangmen Wherefore I say, turne and repent with all spæde, and aske mercy in Jesu Christ our Sauiour, that your bloddye handes maye bée made cleane by his blood, and so washed from your sinnes.

Gene. 4. Joel. 2.

Secondlye, wée learne by the saying of these holye Doctours of theyrs, that they that holde opinion, that the substaunce of breade and Wine is not reallye changed, but vanisheth awaye, for to giue place vnto the substaunce of the bodye and blood of Christ, doe holde against the decree

and Canõs of the holy Mother: the Church of Rome: which doth holde that the breade and Wine are transubstantiated, reallye chaunged and turned into the substaunce of the bodye and bloud of Christe, the outwarde appearaunce and accidentes of them onely remayning.

And therefore, wyll they, nyll they, even in the spite of theyr smoothe shauen faces they shalbe faine to confesse, if not with their mouthes, at least in theyr Consciences, that their Christ that they haue in theyr Masses, and in theyr Bores, and in their Sacrament, is a breadye Christ: that is to saye, a Christ made of bread, and whiche hath a bodye of the substaunce of bread and Wine, wherewith they haue made all Nations to committe most detestable Idolatrye, and to fall awaye from the true Messias and Christ, whose true and naturall body hath his substaunce not of the corruptible substaunce of bread and wine, but of the substaunce of the blessed Virgin Marye his mother, and now being glorifyed & immortal, is on the right hand of the maiesty on high: where, by ỹ mighty operation of his secrẽt spirite, we do fede upon his flesh & blood through faith as long as we cõtinue true liuely members of his

The Christ that the papistes haue in their Masse is made of bread and Wine. Reue. 17.

Collos. 3 Hebr. 10

The wicked doth neither eate nor body: but most speciallie, when wée doe worthelye receaue his holye misteries, which he him selfe hath instituted for a perpetuall remembraunce of his death and passion.

¶ The.xxi. Chap.

¶ The wicked doeth neither eate nor drinke the bodye and blood of Christ.

IF these wordes: This is my body, shoulde be taken as they sounde, whereby suche transubstantiation muste nædes ensue and followe, that no bread & wine should remaine but onelye the body and blood of Christ, coue-red with the accidentes of bread and wine: all the vngodly and vnfaithfull Hypocrites that receiue the Sacrament, shoulde eat the flesh of Christ, and drinke his blood, and so should haue euerlasting life, as it hath bœne sayde before: yea, they should dwell in Christ, and Christ in them. For, he sayeth: Hee that eateth my fleshe, and drinketh my blood, dweleth in mee, and I in him.

Iohn.5.

The wicked eate

But it is most sure that the vnfaithfull Hypocrites doe not dwell in Christ, nor Christ in

Ch

Chriſt in thē, except he would haue Chriſt and the Diuell to dwell both to-gether in on place: which thing can not bée ſayeth Saint Paul to the Corinthians: Therefore I may conclude, that they doe neyther eate his fleſhe, nor drinke his blood. For as Saint Auguſtine ſayeth: *Hoc eſt, ergo manducare illam eſcam, & illum potum bibere, in chriſto manere, & illum manentem in ſe habere:* That is to ſay: This is to eat that meate, & to drinke that drinke, to dwell in Chriſt and to haue Chriſt dwel in him: Againe, in the ſame place he ſayeth: *Ac per hoc qui non manet in chriſto et in quo non manet chriſtus: procul dubio nec mãducat ſpiritualitèr carnem eius: nec bibit ſanguinem eius, licèt carnalitèr & viſibiliter premat dentibus Sacramentum corporis & ſanguinis chriſti:* And therefore, hée that dwelleth not in Chriſt, and in whome Chriſte dwelleth not, without doubt, doth not eate ſpiritually his fleſhe, nor drinke his bloud, though hée doth carnallye and viſibly preſſe with his téeth the Sacrament of the body & bloud of Chriſt: And in another place hée doth ſhew (ſayth he) what it is to eate his fleſhe, and drinke his bloud: not ſacramentally: but in verye deede, that is: ſo to dwell in Chriſt, that Chriſt maye alſo dwell in him. For, hée ſaith

not the bodye of Chriſt. 1. Cor. 10.

Auguſtin in Ioh. tra. 26

In tract. 29.

Aug. de ciui. dei. lib. 12. chap. 25.

The wicked doth not eate nor

sayeth this, as if he shoulde saye: he that dwelleth not in mæ, and in whome I dwel not, let him not saye or thinke, that he eateth my flesshe, or drinketh my bloud.

Ex lib. sent. prosperi. And out of the sentences of Prosper, hée doth alleadge these wordes: hæ that doeth disagræ from Christ, doeth neyther eate his flesshe, nor drinke his blood, although he doeth euery daye receaue indifferentlye the Sacrament of so high a thing, to the condemnation of his owne presumptuousnesse. And againe he sayeth: *Discipuli manducvbant panem domini: Iudas panem domini contra dominum, illi vitam sille pœnam,*

In Ioh. trac. 50. The Disciples dyd eate the bread which is the Lorde: but Iudas dyd eate the breade of the Lord against the Lord: they vnto life, hæ vnto death. Againe, if any doe disagræ from Christ, the vngodlye and vnfaithfull Hipocrites do disagræ from him.

Exlib. sent. prosperi. Therefore, if these wordes of Saint Augustine be true, they doe neyther eate his flesshe, nor yet drinke his blood, though they doe euery daye receyue indifferentlye the sacrament of so high a thing, to their owne condemnation and vtter casting away of their owne soules.

Wherby I may also conclude, that there is no suche transubstantiation, or

they doe falsely imagine: but that there remayneth bothe Breade and Wine, wherevppon the vngodlye Hipocrites doe fæde: onelye the Godlye and Faithfull being-most effectuously made partakers of the precious bodye and blood of Christe, whiche (as Saincte Ambrose sayeth) is the fode of the Saintes onelye so that whosoeuer eateth of it, hee shall not dye the death of a sinner. For it shall bee made vnto him, remission of sinnes.

Ambrose de Benedict. patri. cha. 6.

So likewise Saint Origine sayeth most playnelye against these fellowes, these wordes, *Est verus cibus, quem nemo malus potest edere: Etenim si malus possut edere corpus Domini, non scriberetur: Qui edit hunc panem, viuet in æternum:* The body of Christ is the true fode, which no euill man can eate: for if the euill man coulde eate the bodye of our Lord, it shoulde not bee written: Hee that eateth this breade shall liue for euer. Origene in Math. cap. 5

Hieronimi in Ieremiain

Saincte Hierome also saythe, *Hæretici non manducant corpus domini, nec bibunt sanguinem suum.* The wicked Heretiques do not eate the body of the Lorde nor drincke his bloud: And againe hee sayeth, All that loue pleasure more then GOD, eate not the flesh of Jesus Christ, nor drinke his blood.

Hieromini in Esaiam cap. 16.

De consecra distinct. 2 ca.

qui discordat, et ibidē in cap. quid est.

Thus you see plainly proued, that the wicked doe not receiue nor eate the bodye and blood of Christ, although they eate the Sacramentall Sacrament neuer so often.

what great absurdities do come of ỹ doctrine of transubstantiation

Againe, if their doctrine were true: that is to saye, if the bread and wine were really and substancially the body and bloud of Christ, then should the Mice, Ratts, and other vermine that eate their Sacramentall bread, eate also the bodye of Christ, which thing some of them are not ashamed to confesse and saye: *Si dicatur, quod Mus sumat corpus christi, non est magnum inconueniens*, If it be said, that a Mouse receaueth the body of Christ, it is no great inconuenience. And Alexander of Hales saieth also, being a great Doctour of the Papistes transubstantiation: *Si canis, vel Porcus deglutiret hostiam consecratam integram: non video, quare corpus Christi non simul traijceretur in ventrem Canis, vel Porci*: If a dogge or Pigge should happen to swalow downe the whole hoast being consecrate: I see no reason, but the body of Christ maye passe withall into the bellye of the Dogge or the Pigge.

De consecra distinct. 2 qui bene.

Alexan. Hales per. 4 quæ 45 membr.

The likeye may reade in William Perin in his boke of

But others of them considering the great absurdities of it, doe saye, that when Mice or other like vermine do approch or come

nie vnto it, the bodye of Christ doth flee vp straight into heauen, the olde substaunce comming againe miraculously vnto the accidentes. Belike their fained Christ hath not so muche power as a poore Catte or a Mouse hath, which being but a poore creature of our sauiour Christ (whome we doe worshipp and feede vppon, aboue in heauen on the right hand of the Father) doth with his sent only, fray away Mice and Rats, so that they dare not come where he is much lesse, that they should venture vpon him and eate him vp, as they do their false Christ, or else make him to find his leggs, or winges. for to bee out of their reache, and clawes. Likewise, when they burne their moulded God, if their doctrine were true, they coulde not choose, but that they must burne all the bodye of Christ, except they will saye that the substaunce of the ashes is made of meere accidentes.

his 3 sermons preached in the Hospital of S. Antho. in London. The house of the Papistes eaten vp with Mice and Rattes. Hebr. 10. 1 Colloss. 3 Phillip. 3

The Papistes doe burne their Christ.

But I knowe that they will saye, that assoone as the body of Christ doth see the fire come, it fleeth straight waies vp into heauen, making his olde substaunce by his almightye power to come to his accidentes againe. Who would not deride and laugh to scorne this vaine doctrine of theirs? Is Christe nowe of lesse abilitye and power, then

Who can choose but laugh at their Papistes.

Matth.4. Ephe.4. then he was before his resurrection or ryssing a gaine, What Mice, what Dogges, what Pigges, what Rattes, what Cattes, what beate, what fire, what water, what Heb.2. byting, what chewing with teeth, what deuiles, what Tyrantes were not obedient vnto his diuine power, when he was conuersant among men, being subiect to all maner of infirmities that wee are subiecte vnto sinne onely excepted? And shall he now ỹ he hath al power geuen vnto him, both in heauen & in earth, be faine to giue place, not onely to fire and water, but also to little poore sely Mice, which feare the Cat: & dare not presume to approche nigher, no, not as nigh as hee maye haue the sent of the Catte? And is Christ of lesse power, that they dare come nighe to eate him vp, or make him flee into heauen as soone as hee seeth them comming? or, is Christ of lesse power then water which can quenche fire? or lesse power then the Sunne that dryeth vp water? O blasphemous Papistes, enimies to Christes bodi and passion, robbers cleane of his diuine might and power, if thus we should follow your doctrine, wee shal at last cleane deny God, and saye with you in your heartes Psal.13 *Non est Deus:* Ther is no God at all.

Matth.28 The Papists make christ more weake and fearefull thē ỹ vile vermine and other creatures are.

The.22 Chap.

¶ The true exposition of these woords (*Hoc est corpus meum*) and that Sacraments are called by those names whereof they are Sacramentes.

Wyl now come to the true exposition of these woordes: This is my body. First and formest, it is to bee noted and marked, that the Sacraments are most commonly caled by the names of those things that they be Sacramentes of. Which thing maye easely bee proued, both by the Scriptures and also by the authoritie of the auncient fathers of the olde Catholique Church.

The true exposition of these woordes: & his is my body:

When the Lorde our GOD dyd institute and ordaine Circumcision, hee dyd saye: And my couenaunt shalbe in your flesshe. Here hee calleth the signe of the couenaunt, by the name of the couenant selfe. The Testament or couenaunt was: I wyll bee thy God, and the God of thy seede after thee. And vnto this was circum-

Gen.17

circumcision added, as a signe or seale of ỹ couenaunt, being called by the name of the verye thing it selfe that it dyd signifye and represent.

Exod. 12

Againe, the Paschall Lambe was called *Transitus domini*: that is to say: the Passeouer of the Lorde. Yet the Lambe which was but a bruite beast, appointed for the belly, was not the Passeouer of the Lord, but onelye a signe or seale of it. For, the Passouer, or passe by of the Lorde was, when he went by the houses of the Israelites, & slue all the first borne of Egipt, not one of al the Israelits that beleeued his seruaunt Moises, and did as he commaunded them, being eyther harmd or hurt. Of this exceeding great benefite, and of their deliueraunce out of Egipt, was the Paschal Lambe a memoriall or signe, and that it might the better print in their myndes what God hath done for them, it was called by the name of the thing that it did signifye or represẽt. For God him selfe doth attribute vnto it his owne name, saying by his prophet Nathã vnto Dauid: Shalt thou build me a house for to dwel in? who, sin I brought the Israelites out of Egipt, neuer dwelled in house, but in Tentes and Tabernacles? It is most euidentlye plain

2. Sam. 7

hat hée speaketh there of the Arke of the
Testament: for, as he doeth not dwell in
Temples or houses that bee made with
handes: so dyd he not dwell in Tentes or
Pauilions. For why? the heauens are his
seate, and the earth his fotestole. Who
shall builde him a house? Esai.66 Acts.7.

Againe, it is called the power and glory
of God, as whē the Psalmest saith: *Suamq;*
potentiam captiuitati, suum decus hostili expo-
suit manui That is to say: And he hath de-
liuered vs his power, into captiuitie, and
his worshippe or glorye into the handes of
his enemies. The Sacrafices also, that
were offered for sinnes, were called sinnes
and therefore it is written: And the Prie-
stes shal eate the sinnes of my people. For
his cause was our Sauioure Christ him
selfe, who is the true and only sacrifice for
sinne prefigurated before and signified by
all the sacrifices of the olde Lawe, called
sinne as when Saint Paul sayth: him that
knewe no sinne, God did make sinne for
vs, that through him, we shoulde be made
the righteousnesse of God in him. 1.Sam.4. Psalm.78 Leuit.16. He.7.9.10 2.Cor.5

By these and many other like textes,
which I nede not nowe to rehearse, any
man maye easely perceiue, that it is the
common phrase of the holy Scriptures, to

call

Why the Sacramentes be called by the names of the thinges wherof they be Sacramentes.

cal the Sacramentes by the names of the thinges whereof they bee Sacramentes, that so they may the more liuely, and with greater efficacie, print in the mindes of men, the thinges that they doe signifye. And also for to certifye vs, that if wee receyue them worthelye, wee shall moste sedeously be made partakers of the things that they bee Sacramentes of.

This manner of speaking then, as being well knowne of the Apostles: (for why? they were wont and accustomed it from theyr youth) our Sauiour Christ dyd vse at his last Supper, when hee dyd institute and ordayne the Sacramentes of his body & bloud. Therefore, they that say that our sauior Christ should be an vn wise Testament maker, if hee should haue vsed then tropes and figures, or suche obscure and darke manner of speaking: wyll not perceaue that his Testament was made long before that, with plaine and manifest words, and that he dyd but institute and ordaine the Sacrament of it, as moste infallible and sure seale of all his heauenlye promises, and of the vncorrupti-ble inheritaunce that hee hath purchased and bequeathed vnto vs: wherein he doth vse the same phrase and manner of spe-

The Sacramente is not the testament of

ky

king that the holye Ghost had vsed before, in the institution of all Sacramentes, which was then so common, that it was impossible that the Apostles should bee ignorant in it: And though they had bene ignorant, yet Christ our Sauiour should haue deliuered them from all doubt, when speaking of the Cuppe, he dyd adde immediatlye these wordes: I saye vnto you, I wyl not drinke hencefoorth, of this fruit of the vine Tree, vntyl that day, when I shal drincke it newe with you in my Fathers kingdom, declaring thereby that the same that was in the Cup, whiche before for the causes aboue rehearsed he had called his blood, was wine, euen the fruite of the vine tre. I report me vnto you, whether ỹ blood of Christ, I meane his true & natural blood be the fruite of the vine Tree, or not,

Christ, but a seale or signe of it.

Math. 26

Therefore Saint Ciprian sayeth: *Quomodo autem de creatura uitis nouum vinum cum Christo, in regno patris bibemus, si in sacrificio dei Patris, & Christi vinum non offerimus?* That is to saye, howe shall we drinke new wine of the creature of the vine, with Christ, in the kingdome of the Father, if in the sacrifice of the Father, and of Christ, we doe offer no wine? As then the same that was in the cup, through our Sauiour

Ciprian ad Cæcilium lib. 2 epist. 3

Christ

Christ had sayde of it: This is my blood, was styll by his owne confession the fruite of the vine tree: euen so the same, whereof he had sayde: This is my body, was bread styll. For, as Theodoretus sayeth: He that had called his body Wheat and bread, and him selfe a Vine, dyd afterwardes honour the bread and wine, with the names of his body & blood, not chaunging the nature, but adding grace vnto the nature. For these causes, the blessed Apostle Paul, dyd not stycke to call it bread not once, nor twise, but fiue times, in his Epistle to the Corinthians. As for the example of Moses rodd being turned into a serpent, or of the water, being chaunged into wine, and such other like, which they bee wont to alledge for to blind the simple and ignorant people withal, how much it serueth or maketh for them, it hath beene alreadye sufficiently declared a litle before.

1. Cor. 10.
1. Cor. 11
Exodus. 7
John. 2

Nowe then, sith that it hath beene alreadye proued, that the Apostle could not doubt of our Sauiour Christes words, which he spake at his last supper, when he did institute his Sacrament because that they were accustomed euen from their tender youth to such phrases, & maneur of speakinges: I will also shew, that the auncient Fathers

did vnderstand and expound these wordes, as we doe both vnderstand and expounde them first, these are Tertulians wordes The Lord did not reproue bread, wherewith hee doth represent his boddye. Ye shall vnderstand that the Heritique Martion, against whome this father wrought, did reproue all the creatures of God as naught: Which herisie, Tertulian did confute stoutlye, by manye strong argu- ments and reasons: and among all other, he doth gather an argument of the institution of the Lords supper, as if he should haue said: If the creatures were naught: Christ would not represent his body with breade, which no man can denye to be a creature: but Christ doth represent his body with bread: *Ergo*, the bread is not naught, but a good creature of God, to be vsed with thankes geuing. But how soeuer the matter goeth, Tertulian doth plainely affirme here, that Christ doth represent his boddy with bread.

Tertu. con. Martio. li. 1

Note.

1. Tim. 5.

And vnto him doeth S. Hierome agrée saying: He taketh bread which cõforteth the hearte of man, that as Melchisedech had don in the figure of him, when he did bring forth bread and wine, so he should represent the verity of his body and blood.

Hieroni. in Math. ca 26.

No man will saie: that the thing that doth represent, and the thing that is represented, be all one, except, it be the Papistes, as Doctur Harding, Cope Marshall, and Shakestockes, I woulde saye Shackelocke who goeth about by Columellas woords to proue, as VVinchester dyd, such a thing, but if the saying of that prophane writer should take place in this matter it should folow that the bread should but represent it self, and none other thing, as Columella will haue, *Vt villicus semper se repræsentet* That the Bailife of husbandry should alwaies repræsēt himselfe, which is no more in our Englishe, but that hee should be alwayes present. We are not wont to say ỹ a King doth represent himselfe or his owne person: But of a Lord or of a Judge that sitteth in iudgment, we saie cōmonlye that the same Lord or Judge doeth represent ỹ Kinges person, not as a player that doeth represent an Emperour or a King in a stage or foteplaye, but because of the Kinges auctoritye and power that is geuen vnto him.

Columella.

Euen so in the Sacrament, we say with the auncient Fathers, that the breade doeth represent the body of Christ, not as a barenaked figure or signe (which thing all

The sacraments are not bare signes.

all the rablement of Popishe Papistes do most sclanderously laye to our charge) but bicause, that being onelye ministred and worthely receiued, it bringeth with it selfe the nature, property, vertue and grace of the bodye of Christ, as Ambrose doeth testifye with these wordes. Thou doest receiue the Sacrament for a similitude, but thou doest obtaine the vertue & grace of the true nature: And because that thou doest receiue bread, thou art in the same sorte made partaker of ỹ diuine substaunce. These be the causes, wherefore we saie with the olde Fathers of the auncient Catholique Churche, that the bread doeth represent the body of Christ. But as it néedeth not that a King bee reallye or personallye present, for to haue his auctoritie or power to take place among his faithful and obedient subiectes: so is it nothing necessary that wee should haue the naturall body of Christ reallye present vnder the fourmes of breade and wine. For, without it: ỹ is to saye, though he sitting still according to the Scriptures, on the right hand of the father, we haue by the vertue of his institution, and the mightye working of his spirite, there the Sacrament, the verye propertye

Ambrose de sacram. lib 6 cap. 1

A similitude.

Collo. 3. Hebr. 10.

vertue, and grace of the nautral flesh and blode of Christ, most effectuously ministred vnto vs, to the euerlasting comfort and nourishment both of our soules and boddyes.

Tertul. contra Martio. lib. 4

The auncient writer and Father I meane Tertulian, in his fourth booke agayneste Martion writeth after this maner: Christe taking bread and distributing it, did make it his boddy, saying *Hoc est corpus meum, hæc est figura corporis mei.* This is my boddye: that is to saye, the figure of my boddy. And vnto him will I ioyne Saint Augustine that al men may see, what shamefull lyares Doctour Harding, and the other Papistes are, who are not a shamed to saye, that none of all the auncient Fathers neither before nor since, did expounde them in that place. These words of S. Augustine are these. *Adhibuit ad conuiuium: in quo corporis & sanguinis sui figuram discipulis commendauit & tradidit.* And he did amit or receyue him vnto the banquet, where in hée did commend and deliuer vnto his Disciples the figure of his boddy. And in another place hée saith agayne: So the blood is the soule, as the Rocke was Christ, and yet the Apostle saith not, the rocke did signify

Augustin in prosi in 3 psa

Augu. cont. Adimantum cap. 22

1. Cor. 10.

Chri

Christ, but the rocke was Christ: So may I expound that this precept or commaundement was giuen in a signe. *Non dubitauit Dominus dicere: hoc est corpus meum cum daret signum corporis sui* For the Lord did not doubt or sticke to saye: This is my bodye when he did geue the signe of his bodye. In their owne distinctions they haue these wordes: *Dicitur corpus Christi sed improprie vt sit sensus, vocatur corpus christi, id est, significat corpus christj.* That is to saye in englishe: it is called the body of Christ, (meaning the Sacrament) but improperlye, as the meaning of it may be thus, it is called the body of Christ: that is to saye, it doth signifie the body of Christ.

De cõsecratione distinction. 2 Hoc est quod.

These sayings neede no exposition at all: For they are so playne, that the verye children in the stréete bee able to vnderstande them, and also to perceiue and espye out the shamefull leasinges of our disguised papists, who care not what they saye, so that they may seeme to saye somewhat for to deceiue the simple & ignorant people withal: and for to maintayn their great graundfather Antichristes kingdõ of proud Rome. For, ye must vnderstand that this is the only mark that they shoote all the packe of them, that they may set

The marke wherat the Papistes shoote, Actes. 12.

The exposition of these wordes

vp them selues as Gods, and bring al mens heades vnder theyr girdles.

And no doctrine (they thinke) will serue better for that purpose, than this grosse and Capharnaiticall Doctrine of transubstantiation, & of all the corporall presence of Christes bodye in the Sacrament. For who woulde not stande in feare of them, and reuerēce them as gods, that can with fiue wordes make Christ both God and man, of a peece of bread, whensoeuer they list? And therefore it is written in a booke of theyrs, these wordes: O howe honourable, howe worshipfull and excellent is the dignitie of Priestes (if they will liue Priestlike) in whose handes (as it were in the Virgins wombe) the sonne of God is incarnated or taketh flesche. And then by and by after it foloweth: *Iste qui creauit me, dedit mihi creare se, qui creauit me sine me creatur mediante me, cum ergo tantæ dignitatis sit sacerdos: quod creator fit sui creatoris & totius creaturæ, ipsum pendere, vel dānare, inconueniens est.* That is to say in englyshe: He that made me, gaue me power to make him: & he that made mee without mée, is made by the meanes of mée: Séeing thē that a Priest is of so great dignitie that he is the maker of his maker, and

Iohn. 4.

Stella cleri corum.

euery creature: to destroy or to condemne him, it is not cõuenient, euẽ the like you may rede in an other booke of theirs, these wordes of proud Herode: *Sacerdos est altior Regibus, fœlicior angelis, & creator sui creatoris.* A Priest is higher in authority then Kings: happier or more blessed then Angels: and a creatour of his creator. To be short, al men may sæ now at this present that al their study & sæking is, to aduance their owne pride & glory: and to exalt thẽ selues aboue al Princes and kings of the earth: Which is a property of Antichrist & of al the impes of his kingdome, But leauing the triall of this thing vnto other men, that haue any eyes to sæ: I wyl returne againe to my matter.

Actes 12. sermo dis. cipu, sermo. 112

Papystes seeketh by transubstantyacyon to set vp theyr pryde and glory.

Our Papecatholiques perceauing these authorityes that I haue now alleadged out of Tertullian, out of Augustine, and out of their owne distinctions, to bée so plaine that any Child is able to pick out the Englishe of them: do bestirre themselues, that at the least, they maye cast some miste before the eyes of the vnlearned & simple people, The signe (say they) and the figure, be taken for the thing that is represented, and signified by them: yea they are the verye thinges it selfe, as it

Obiectyon.

The exposition of these wordes appeareth by the wordes of the Aungell, who afterwards that hée had shewed vnto the Shepheardes that Christ our Sauioure was borne, did saye immediatlye: and take this for a signe, yée shall fynde the Childe swaddled, and layde in a Manger. Was not Christ there, both the signe, and the verye thinge it selfe that was signified by the signe? Againe, Simeon speaking of him, sayeth plainely these wordes: This childe shalbe a signe, which shalbe spoken against. Hereagaine doe we sée, that the signe and the thinge signifye by it, are both one. Moreouer, the blessed Apostle doeth call Christe the verye Image of his Fathers substaunce, and yet all men will confesse that Christ our Sauiour is one with the Father in substaunce. Whereby it followeth that Christ is the Image or figure of the thing that he is him self. After the same maner ought the fathers to be vnderstãded, whẽ the cal the Sacrament, a signe, or a figure of the boddye and blood of Christ.

Luke. 1

Luke. 2

Hebr. 1

This is the misse, that our Papisticall Doctours, do daily endeuour them selues to cast before the eyes of the ignoraunt and vnlearned: which through the helpe of him that is ỹ true sonne of righteousnesse shal

Aunswere.

shall sone be driuen awaye: that all men that will, may see the cherfull and comfortable light of the trueth, As for the first place that they haue aleadged, and doe aleadge dayly: it maketh nothing at all for them. For, the angell doeth not saye: And ye shall finde the signe of a childe swadled and layed vp in a Manger: but the verye wordes are these : And for a signe, ye shall finde the child swadled and laied vp in a Manger, wherby any man may perceaue, that Christ being newely borne, was not apoynted of the Angel, for to be a signe of him self. For, that neded not, but for to be a signe and token that the wordes which he had spoken vnto the shepbardes were true. No man will say, I trow that Christ, and the wordes that the Angell spake then vnto the shepbardes, were all one thinge. Let any man reade the place well and marke dilygentlye the circumstaunces of it, and he shall finde it to be as I saye. Nota. Luke.2.

We haue almost the like maner of speaking in Esai, where the prophete spekyng vnto Achas, doeth saie: And therefore, the Lorde shall geue you a token him selfe: Behould a virgin shal conceaue and beare a sonne, &c. Shall we saie nowe, that the virgine Esay.7.

The exposition of these wordes Virgin Marye, with her sonne, was a token or signe of her selfe, and not rather a token and signe, that the wordes of the Prophet, which he spake thē vnto Achas in the name of the Lord, were most true and that they shuld in their time be fulfilled and performed.

Nowe, whereas they do bring forth the saying of Simeon, truely they declare therein, their deuillishe and malicious hart, and also their most wicked intent, whereby they goe about to peruert all the Scriptures that come into their handes.

What this word signe doth signifye in this place of Luke. 2.

For in that place, this worde, signe, is not take for a thing, that doth signify or represent another thing, but for a marke that men are wont customably to shote at. For the meaning of Simeon was, that Christ with his Doctrine, shoulde be as a marke that all the worlde should shote at: that is to saye, that both he and his Gospell shoulde be withstanded and resisted of all the vnfaythful worldlinges vppon the earth, which would bend themselues against the Lorde, and against his annoynted, our Sauiour Iesus Christ. and the glad or ioyfull tidinges of his heauenly kingdome, as Nowes he customably

The place of Simeon expounded:

Psal. 2.

stomably bent a gainst a marke. Therefore the Jewes that were at Rome, dyd saie vnto Paul: we haue heard of this secte, that euerye where it is spoken against.

These fewe wordes that the Jewes dyd speake vnto Paul ought to serue vs for a sufficient expositiō of Simeons saying, for thereby we learne that the meaning of the old father, was none other, but that ỹ religion of Christ and his Gospell should be spoken against. Do not now al men se how well to the purpose they do aleadg ỹ scriptures, and that all they seeke, is how they may deceiue and blind men, and keepe them in errour stil, that their pride, pompe, and glorye maye continue vnto the worldes ende?

Actes. 28

Wise do. 2

But let vs see what helpe we haue by the place that they recite out of the Hebrewes. Therefore (say they) it is writtē that Christ is the figure of the fathers substaunce. What coulde be spoken more plainely? All christians in the world will confesse, that Christ is one in substaunce with the father. Doth it not folowe then, that Christ our saviour is the figure of ỹ thinge, that he him selfe? I beseche thee good reader, take the paines to reade the whoale place, as it lieth with the circum-

Hebrē. 1.

stances

stances and all, and then shall ye soone perceiue how much it healpeth them, in the maintaining of their shamful errour.

Heb.1. For there they shall learne, that wheras god in tims past diuerslỹ and many waies spake vnto the fathers by the prophets: he did in these last dayes speake vnto vs by his sonne. It is not vnknowne to them that read the Scriptures, that the spirite

1.Pet.1. of Christ was in the prophetes, and that by him God spake vnto the fathers.

How we shall we then vnderstand this place to the Hebrues, where he saith, that God did in these last daies, speak vnto vs by his sonne, sith that he did before speak vnto the fathers by him? It is to be vnderstãded and marked that it is sayd, that

How the place of Paul must be vnderstanded. God did speake vnto the Fathers by his sonne, because that the spirite of Christ was in all the Prophetes, by whome hee spake vnto the fathers: but in these latter dayes, God did speake vnto vs by his son, being incarnated: that is to saye, being made man, and hauing taken vppon him a mortall body in the virgins womb. As then he did speake vnto vs by his son, being made man, and hauing taken our fraile nature vppon him: so his sonne, I meane our sauiour Christ, being man:

that

that is to say, touching his manhode, and not touching his Godhead, is the Image or figure of his substance. For the image or figure of a thing, must be visible and apparaunt to the eye, else it can not bee called an image or figure. But the Godhead or diuine substaunce of Christ, could not be seene no more than the diuine substaunce of the Father: therfore, hee coulde not touchinge his Godhead or diuine substaunce, be the image or figure of his Fathers substaunce, but onelye touching his humanity and manhode. As he himselfe doth testify, saying: He that seeth me, seeth the Father. John.22

And it ought to seeme no straungnesse that we saye, that Christ touching his humanity or manhod, is the image or figure of the Father. For, if the first Adam, which not withstãding that he was created in the estate of innocencye, coulde fall, and breake the commaundment that was giuen vnto him, was called the image of God: howe muche more ought the second Adam, in whose mouth no guyle was founde, and which coulde not sinne, to be called the image of the Fathers substãce? yea, the holye scriptures doe testify of vs, that when we be regenerated or borne a newe Gen.1. Hebr.4 John.3. Collos.3. 1.Pet.1

newe, we are Image of God: And shall not hée, by whose spirite and worde, wée are begotten a newe and regenerated, be most liuelye and most effectoulye the Image of the Fathers substaunce? Thus then maye we cõclude, that as God did in these last dayes, spake vnto vs by his son, being made man, or hauing taken vppon him a mortall bodye: so his sonne being man, or touching his manhoode, is the Image of his diuine substaunce. But no man will saye, that Christe touching his humanity or his manhood is one with the Father in substance (for that were to affirme that the Father is a creature.) Therefore, the argumẽt that they make vppon the terte of Paul, affirming that Christ is the figure of a thing, that hée is him selfe, is not worth a blewe button.

And though they would maintaine still, that this place must be vnderstãded of his diuine and Godheade, yet shoulde they winne nothing by it. For the Grẽke hath not, the figure or Image of his substance (if they would goe to the rigour or the letter) but the Image or figure of his persõ. And taking it so, I should agrée with the coũsel of Nice, wherein it was decrẽde ỹ in the blessed Trinitye, there is but one

sub-

substance, whiche the Grækes call *Vsia*, and thræ personnes, whiche they call *Hypostaces*. We doe graunt thrn after this interpretacion, that Christ, touching his diuinity or Godhead, is the Image of the person of the Father: But we wyl in no wise graunt, that the person of the father, and the person of the son be all one. For ỹ were a plaine heresy, which ought in no wise to be suffred in the Church of Christ. Let them tourne them selues whiche waye soeuer they wyll, yet thys place will helpe them nothing, no more then the places aboue rehearsed: But ỹ they shalbe faine to confes Maugre their shauē crownes, that the auncient fathers haue expounded these words. This is my body, and this is my blood, as we do now expounde them.

Vsia.

Hipostases.

But how many places out of the Doctours were I able to bring, for to proone that the Sacramentes are called by the names of the thinges wherof they be Sacramentes? Thus doth the blessed Martir S. Ciprian write: *Dedit itaque Dominus noster in mensa in qua vltimum cum Apostolis participauit conuiuium, propriis manibus panē & vinum: in cruce vero manibus militum corpus tradidit vulnerandum: vt in Apostolis secretius*

Ciprianus de vncto chrismatis.

secretius impressa sincera veritas & vera sincerita exponeret gentibus quomodo vinum & panis caro esset & sanguis. Et quibus rationibus causæ effectibus conuenirent. & diuersa nomina vel species ad vnam reducerentur e sentiam & significantia & significata eisdem vocabulis cencerentur. That is to saye in Englishe: The Lord at his last Supper which he kept with his Apostles did with his owne handes geue breade and wine: and vpon the Crosse he did with the hands of the Souldiours, deliuer his body to be wounded: that the sincere verity, and the true sinceritie being secretlye printed in the Apostles, should declare or expounde vnto the Gentiles, howe the breade and wine, is blood and flesshe, and by what meanes the causes doe agree with the effects: And how diuers kindes and names shoulde be reduced or brought to one essence: And the thinges that signifie, and the things that be signified, called by one name.

Saint Augustine besides that place that I haue alreadye alleadged out of his Epistle that he did write to Bonifacius, doth in his Booke of Questions vppon Leuitticus, saye these wordes: *Solet autem res quæ significat, eius rei nomine quam signifi-*

Augu. super Leu. cap. 17 quest. 57.

eat nuncupari, sicut scriptum est, septem spicæ septem annie sunt, Non enim dixit, septem annos significant. Et septem boues septem anni sunt: & multa huiosmodi. Hinc est quod dictum est, Petra erat Christus, non enim dixit petra significat Christū: sed tanquam hoc esset, quod vtique per substantiam non hoc erat, sed per significationem. Sic & sanguis, quoniam propter vitalem quandam corpulentiam animā significat, in sacramentis anima dictus est.

In Englishe it is to saye: The thing that doth signifye, is wont to be called by the name of the thing that it doth signifye. Therfore, it is written, And the. vij. eares of corne, are seuen yeres, and not the seuen eares of corne do signify or be token seuen yeres. And the seuen kine are. vij. yeres: and many such lyke places. And thereof it commeth that it was sayde, And the Rocke was christ, he sayd not, the Rocke did betoken or signifye Christ: as though it had bene that thing in substaunce, which was only in signification. And bicause that the blood by reasō of a certaine liuely substaunce, doth signify and betokn: the soule, therefore in the Sacramentes the blood is called the soule.

But the words that haue bene alledged fore, out of his Epistle to Bonifacius, Augustin^d

Bonifacium epist. 23.

make the matter most plaine: Therefore, I wyll thinke it no labour loast to repeate them againe as they lye in Latayne firste: *Si enim Sacramenta quandam similitudinem earum rerum, quarum Sacramenta sunt, non haberent, omnino sacramenta non essent. Ex hac autem similitudine plerunque etiam ipsarum rerum nomina accipiunt, Sicut ergo, secundum quendam modum, Sacramentum corporis Christi, corpus Christi est: Sacramentum sanguinis Christi, sanguis Christi est, ita Sacramentum fidei fides est.* If the Sacraments (sayeth he) had not some certaine similitude or lykenesse of the thinges whereof they bee Sacramentes, they should be no sacramentes: and of this similitude, many tymes they haue the names of those thinges them selues. As then, the Sacrament of the body of Christ, is after a certaine manner, the body of Christ, and the Sacrament of his blood, after a certaine manner his blood: So, the Sacrament of Faith, is Faith. All these authorities, are of them selues plaine inough and neede no further exposition.

Therefore sith that I haue sufficientlye proued, boath by the holy Scriptures, and also by the authorities of the auncient Fathers, that the Sacrament

cramentes are called by the names of the thinges whereof they bee Sacramentes, I wyll bee so bolde to conclude, that Christ our Sauiour dyd at his last Supper, call bread his body, and the Wine his bloud, because that they were by his holy institution, made the Sacramentes of his body and blood. And vnto this doth Theodoretus agree, as it hath beene declarred before, when he saith: He that dyd call his body, wheate & bread, and him selfe a vine, doeth honour the bread, and wine with the name of his body, and blood, not chaunging the nature, but adding grace vnto the nature. Saint Chrisostome hath euen the like words: wherby we may also gather, that the bread & Wine being consecrated, that is to say, being applied to ỹ holye vse that God hath instituted and ordained, (for that is the true consecration, as one verye wel sayd, *consecratio tota actio Christi est*, whatsoeuer the Papists can prate and skould to the contrary) be called the body and blood of Christ, because, that being duely ministred and worthily receiued, they bring with thẽ selues the grace, vertue, & propertie of this most precious bloud and blood, whose nature and proper- is, to bring immortallity & life enerla-

Theo. dio. 2

Chisost. ad exsatinum.

Bishopp Iuell.

The exposition of these wordes

sting: that is to say, to vivifye and quicken all faithfull beleuers, boath in soules and bodyes.

Amb. lib. 6. cap. 1. And this doeth Saint Ambrose meane, when he sayth: Thou doest receaue the sacrament in a similitude, but thou obtainest the grace and vertue of the true and naturall body of Christ, and also of his blood, and that eating the bread as we ought to doe: we are fed vnto immortallitye, which is a propertie of the diuine substaunce. This also doeth Saint Ciprian meane, when he writeth on this manner: The same bread that the Lord dyd reache forth vnto his Disciples, being chaunged not in outwarde appearaunce, but in nature, was by the almightye power of God made flesh.

Ciprian. de cœna Dom.

Which wordes, notwithstanding they be alleadged of the Papistes, for to maintain their Butcherly and grosse doctrine of transubstantiation withall, haue none other meaning, but that the bread remayning bread still as it was before and as it doeth appeare outwardlye vnto the eye, the nature of it is cleane altered chaunged. For, whereas the propertye nature of the bread is, to fede the body only, & to maintaine or continue the

Mark this well.

of it, being applied to that holye vse, that Christ hath instituted and ordayned in his holye misteries, it doeth fede both the soules and bodyes vnto immortalitye and life euerlasting, so that by it, not onely our soules doe receiue a life that neuer shall haue ende: but also our bodyes are made partakers of vncorruption, as Ireneus doeth testifie, saying: As the bread which is of the earth, after that the name of God is called vppon ouer it, or receyuing the name or calling of God, is no more common bread, but the bread of thanksgiuing, consisting of two thinges, that is to say, of the heauenlye and earthlye: so our bodyes receyuing the bread of thankesgiuing, are no more corruptible, hauing a hope of resurrection. Who would not saye, that the nature and propertie of the bread, is wonderfullye altered and chaunged: The lyke doeth S. Augustine write of the water of baptisme, saying: *Unde ista tanta virtus aque, vt corpus tangat & cor abluat, nisi faciente verbo?* Whence commeth, this so great vertue of the water to touch the body, and wash ỹ soule, but by working of the word: there is a wonderful alteration & chaunge.

Iren. aduersus Here. lib. 4. cap. 2.

Augustin. in Ioh. tract. 80

The propertye and nature of the water is, to washe awaye the filthinesse of

How the nature of water is

chaunged into Baptisme.

our bodyes, to quenche our thyrste, and to serue vs in other thinges, that pertaine to this mortall life, to moist the ground, and to make it fruictefull: but being rightlye ministred, and worthelye receaued in the Sacramēt of Baptisme, it washeth awaye the fylthinesse of the soule, and maketh the inwarde man cleane from all sinnes, through the working spirite of GOD, and yet it remaineth water styll, no parte of the substaunce thereof being chaunged: so ought wee to vnderstande of the sacramentall bread and wine. For, though being duly ministred and worthelye receiued, they haue the nature, propertye, and grace, of the precious flesh & blood of Christ, yet (as Theodoretus sayth) they remaine styl in theyr former substaunce shape and figure. Wherevnto the olde writer Emisenus doeth agree, affirming plainelye, that the corruptible creature of bread and wine, are by the consecration of worde, and secreet power of the inuisible Priest, so chaunged and turned, as we bee chaunged in Baptisme: when though wee bee renewed by the holy ghost and made newe creatures, yet we remaine styll the same in substaunce that wee were before: And so with the blessed Martyr

Theo. dial. 1

Emisenus de conse. dist. 2.

Cipri

Ciprian, hæ calleth the visible creatures of breade and Wine, the bodye and blood of Christ, because of the excellent nature, vertue, propertie, and grace of his most precious flesche and blood, that they doe receaue, by the mightye worde and secrete power of the inuisible Priest, who is our Sauiour Jesus Christe him selfe. For this excellent propertye, I saye, vertue, and grace, that the creature of bread being rightlye ministred and worthelye receaued, doeth obtaine by the almightye power of God. Hebr. 7.

The blessed Martyr Saint Ciprian, with the other auncient Fathers, doe saye, that the bread is made flesche, else if wee should take his wordes so grosselye, as our Papistes doe, wee shoulde bee faine to confesse that the blessed body of Christ, being made of bread, should haue his beginning, original, & offspring of the corruptible creature of bread, as I haue sufficientlye proued already before. Wherefore S. Ambrose saieth: *Sunt quæ erant, & in aliud mutantur*: in substance they are (meaning the Sacrament) the same they were before, but in accident or qualitie, they are turned into another thing, for before it was common meates. For mans table, now is Note this. Ambr. de sacram. lib. 4 cap. 4

turned to bee meate for the Lordes table, and in another place he sayeth: *Ante consecrationem alia specie nominatur, post cõsecrationem corpus christi significatur*: Before the consecration it is named by another kind, but after consecration it doth signifye the body of Christ. Saint Chrisostume agreeing herewith, saith: *Si incorpori essemus: &c.* If we are bodilesse, God would giue vs these thinges bare and bodylesse, but for as muche as wee haue soules fastened vnto our bodies, therefore God giueth vs thinges spirituall, vnder thinges visible. Saincte Augustine to put all out of doubt, that wee eate not grossye nor drinke, bodilye or carnallye, the bodye and blood of Christ, as the Papists affirmeth, sayeth these wordes: *Non hoc corpus quod videtis manducaturi estis, & bibituri illud sanguinem quem fusuri sunt qui me crucifigent, sacramẽtum aliquod vobis commendaui*. That is to saye: Yee shall not eate this bodye that ye see mee to haue, nor yet shall yee drinck that blood which they shal shed that crucify me, it is a sacrament that I giue or deliuer vnto you, therefore hee sayde in his tracte vpon Iohn. *Aliud est sacrmentum, aliud res sacramenti.* The Sacrament is one thing and the thing of the sacrament is another

Amb. de his qui initiãtur misterijs. cap. 9.

Chrisostom. ad populum Antiochænũ. Hom. 60.

Augustin. in psalm. 98.

Ioh. tract. 26

Wherefore he geueth this lesson to all saying, *In sacramentis videndum est, non quid sint, sed quid significen*. In the sacraments, we may not loke what they are, but what they dow signifie. Contra Maximinū. lib. 22.

Nowe all men may sée, how shamefully the Papistes do belye vs, saying, & wrighting, that we dow make of the Sacrament but a bare figure & signe. For this is our faith and beléefe, that if a man doth truely examine himselfe, that is to saye, ponder, weigh, and consider with his owne minde, whether he acknowledgeth him selfe to be a sinner or not: and whether he hath an inward grééfe, and an vnfayned repentance, or sorowe for his sinnes: whether he hath forgeuen from the bottom of his heart all his enemies, and reconcyled himselfe vnto them that he hath offended: whether he be determined to restore againe vnto his neighbour, all that he hath taken away from him wrongfullye, by any manner of meanes: whether he be minded for the loue that he beareth vnto God, to liue afterwardes vertuously according to his holye commaundementes, forsaking sinne and the worlde: but aboue all things whether he hath a true faith in the mercye of God, and in the name of his sonne Iesu Christ De cōsecra. distinct. 2. qui manducat.

What it is to examine him selfe.

To examin our ſelues, ſtandeth in two poinctes vidz. faith, and repentaunce.

Chriſt: and whether hæ beleæueth ſtedfaſtly that Jeſus Chriſt is his onely Sauiour, redæmer, interceſſour, aduocat, and mediatour betwixt God and him: finally, whether hæ hath a deſyre to liue and dye in the onelye Doctrine of Chriſt, forſaking all other falſe and erronious Doctrines, with all kinde of Deuilliſhe ſuperſtition and Idolatrye, and ſo eate of this breade, and drincke of this Cup: our Faith I ſaye and beleæfe is, that ſuch a man doeth fæde moſt effectuouſlye vppon the bodye and blood of Chriſt our onely Sauiour: and yet it næedeth not therefore, that his naturall body and blood, bæ reallye preſent vnder the formes of bread and wine,

Who they bee that fede effectuouſly vppon the bodye and blood of Chriſt.

For, as in the holye Sacrament of baptiſme, if it bæ duelye miniſtred, and worthelye taken, wæ receaue the holye ghoſt, by whome wæ are renued or made newe creatures, we obtaine fræ remiſſion and forgiueneſſe of our ſinns, and are apparelled with Chriſt, whome wæ doe put on there, and yet no man wyll ſaye that the water is any of theſe thinges, or that it is tourned into thē: So in the holy miſteries, when we come worthely vnto them, we are moſt wholſomly fed with the precious body and bloud of our ſauiour Chriſt: yet

wée should saye that it coulde not be done, vnlesse the bread and wine were transubstantiated into the very bodye and blood of Christ, or except his bodye and blood bée there reallye present, vnder the fourmes of bread and wine, wée might most iustly be likened vnto the Iewish ruler and gouernour, which thought, that except Christ shoulde come in his owne personne, his sonne coulde not bée healed. For, Christ our sauiour, is able by ỹ vertue of his holy institution, and by the mighty working of his eternal spirit, to doe al these things, as bée sitteth on the right hande of his Father. John. 4 1. Pete. 3

And as for the obiections that som make out of Chrisostome, where hée sayth: doest thou sée bread? doest thou sée wine? doe they auoyd beneath, as other meates doe? God forbydde, thinke not so, for as ware (if it be put into the fire) it is made like the fire, no substaunce remayning, nothing is left: so here also thinke thou that the misteries be consumed by the substaunce of the bodye: they are easylye aunswered, and yet our Papistes thincke by these wordes of Chrisostome, that they haue the conquest, because hée sayeth, that we sée no bread nor Wine, but (as ware in the fire) they Chrisost. de Eucharistia. Obecton. Aunswere.

they be consumed to nothing: so that no substaunce remaineth. If they had rehearsed no more, but the verye next sentence that followeth in Chrisostome (which craftyly & denilishlye they leaue out) the meaning of the doctour woulde easyly haue appeared, which words that follow are these, Wherfore (saith he) when you come to these misteries, do not thinke that you receiue by a man, the body of Christ, but that with tongues ye receaue fire by the angels Seraphin, Thinke that bloud of saluation floweth out of the pure and Godlye side of Christ, & so comming to it, receyue it with pure lips, casting downe your eyes, lifting vp your mindes, mourning priuilye without speache, and reioysing in our heartes.

Nowe yf the papistes will gather of the wordes by them recited, that there is neither bread nor wine in the Sacraments, then we may as well gather of the words that follow that there is neither priest, nor Christes body: For as in the former sentence, Chrisostome saith, that we may not thinke that we see bread and wine: so in the seconde sentence he saieth, that we may not thinke that we receaue the bodye of Christ of the priests hande.

Nowe if vpon the seconde sentence (the papist

papistes wyll saye) it cannot be truely gathered, that in the holy communion there is not the body of Christe ministred by the Priest: then muste they confesse also, that it cannot be well and truely gathered vpon the firste sentence, that there is no bread nor wyne. But all these thinges be together in the holy Communion, Christe himselfe spiritually eaten and dronken, and nourishing the right beleeuers, the bread and wine as a sacrament declaring the same, and the priest as a minister therof: wherfore, Chrisostome ment not absolutely, to deny that there is bread & wine, or to denie vtterly the priest & the body of Christ to be there: But his intent was to drawe our mindes vp towardes heauen, that we shoulde not consider so muche the bread, wine, Priest, and body of Christ, as we should consider his diuinitie & holy spirite geuē vnto vs to our eternal saluation. And therefore in the same place, he vseth so many times these wordes: thinke and thinke not, wylling vs by these wordes, that we should not fixe or set our thoughts and mindes vpon bread, wine, Priest, nor Christes body: but to lift vp our hearts higher vnto his spirite and diuinitie, without the whiche his body auaileth nothing, Note.

as

Iohn.6. as he sayeth him selfe: It is the spirite that giueth life, the flesshe auaileth nothing. The like phrase of speache hée vseth of the water of Baptisme, and although Christ was but once Crucified, yet wouide Chrisostom haue vs to thinke, that we sée him daylye whipped and stourged before our eyes, and his body banging vppon the Crosse, and the spears thrust into his side, side into our mouthes, after which maner Saint Paul saith, that Christ was painted and crucified before our eyes. These phrases of speach Chrisostom vsed most of any auctbour.

Obiection. chrisost. ad popnlũ anti Hom. 2 And nowe to theyr seconde obiection, out of Chrisostome that the Papistes make: which is this, Elias (sayeth hée) when hée was taken vp into Heauen, dyd leaue his cloake behind him, but our sauiour Christ, when hée ascended vp into Heauen, dyd both carye vp his flesshe with him, and dyd also leaue it here behinde him: It is easye to be answered. For, as he dyd cary vp our flesshe, so he dyd leaue his flesshe here behind him, whiche wée are our selues. For, as Saint Paul saith. We are members of his body, of his flesshe, and of his bones, And truely as it ought to bée vnto vs a singuler com-

Answere.

Ephe.5

comfort, that the most infallible scripture doth certifye vs, that we are members of his body, flesh, of his flesh and bone of his bones, so it ought to be vnto vs, the greatest reioysing in the worlde, that hée is in our flesh ascended vp into heauen.

And as for that they alledge out of Saint Iohn, where he sayth: Except ye eate the flesh of the sonne of man, and drinke his blood, ye haue no life in you: Againe, my flesh is meate in deede, and my blood is drinke in dede: Lyra their owne Doctrour shall aunswere this place: and them to: where he saith: *Hac verba nihil directè pertinent ad sacramentalem, vel corporalem manducationem. Nam hoc verbũ dictum fuit, antequàm Sacramentum Eucharistiæ esset institutum. Ex illa igitur litera de sacramentali communione non potest fieri argumentũ efficax.* These words of Christ in the first Chapter of Saint Iohn, directlye pertaine nothing to the sacramentall, or corporall eating. For these words were spoken long before the sacrament was ordained. Therefore of this place they can be made no good sufficient argument, touching the sacramental Communion.

Iohn. 6.

Nicolaus Lyia, in psa. 110.

Saint Augustine sayeth vppon these wordes of S. Iohn: There must hée declared

August. de doct. christ. lib. 3

red (sayeth hee) the manner howe to discerne a proper speache from a figuratiue, wherein must bee obserued this rule, that yf the thing whiche is spoken, bee to the furtheraunce of charitie, then it is a proper speache and no figure.

So that if it be a commaundement, that forbiddeth anye euill or wicked acte, or comandeth anye good or beneficyall thinge, then it is no figure.

But if it comaund any yl or wicked thing or forbid any thing that is good or beneficiall, then it is a figuratiue speache. Nowe this saying of Christe (Except ye eate the fleshe of the sonne of man and drinke his bloud, you shall haue no lyfe in you) seemeth to commaunde an hainous and a wicked thing, therefore it is a figure, commaunding vs to be partakers of Christes Passion, keeping in our mindes, to our great comforte and profite that his flesh was crucified and wounded for vs.

De cathech. rudib. cap. 26. cont. aduersat. legis & prophet. lib. 2. cap. 9.

The like he hath in other places.

Thus one that hath but halfe an eye may easily vnderstande and see the grose opinion of our Papistes.

¶ The. 23. Chap.

¶ The Godlye in the oulde Lawe, did eate and drincke the same fleshe and bloud of Christ, that we doe nowe in the newe Testament.

OUR Forfathers in the old Testament did eat him as verily and truely in theyr Sacramentes, as we do in ours, to the eternal salua-
tion of all their soules that did faithfully beleeue in the promised sæd, Jesus Christ. Therefore Saint Paule sayd: they did all eate of the same spirituall meate, and dyd all drinke the same spirituall drinke (for they dranke of the spirituall rock that followed them: and the rocke was Christ: So we maye easelye perceyue that they did eate the same meate that we doe, because the substaunce of theirs and our Sacramentes are all one.

The Fathers in the old Testament dyd eate Christes fleshe, as well as we in the newe.

1. Cor. 10.

So Saint Augustine plainly affirmeth in these wordes: *Sacramenta illa fuerunt signis diuersa, in rebus quæ significabantur* ... The Sacramentes were in outwarde tokens diuers, but in the thinges signified, all one with ours. Lykewyse, Leo sayth; *Misteria pro temporum ratione*

Augustin. in Ioh. trac. 26

Leo de Nat.

tiui Dom. serm. 3.

variata sunt: quum fides, quæ viuimus, nulla fuerit etate diuersa: The Sacramentes are altered according to the diuersitie of the tymes: But the faith, whereby we lyue in all ages: was euer one. To conclude,

Contr. Faustum. lib. 16. Cap. 14

Saint Augustine sheweth: that their Sacramentes of the olde Lawe, were promyses of suche thinges, as shoulde afterwardes be accomplished: Our sacraments of the newe Lawe, are tokens, that the same promises be alreadie accomplyshed. The same Saincte Augustine in another place answereth to a certaine question, as this. *Quomodo in cœlum mannm mittam, vt ibi sedentem ienteam?* (He sayth) *Fidem mitte & temisti*, Howe shall I reache my hande into heauen, that I shall behold him sittinge there? Reache out thy fayth, and thou holdest him. Saint Ambrose, agreeinge hereto sayth: *Fide tangitur, fide videtur, non tangitur corpore, non oculis cõprehenditur.* He is touched by fayth, he is not touched with bodye, nor comprehended or seene with eyes. Saint Augustine sayth. *Habet fides oculos suos*. Faith hath her eyes: and Bernarde sayth: *Visio animæ intellectus est.* The seeing of the soule is vnderstanding.

In Ioh trac. 50.

Ambros. in Luk. lib. 6, Cap. 8.

Augustin. Epist. 84.

Bernard. medita. ca. 6.

Therefore, I am sure none wyll say that the Fathers in the olde Lawe did ea

Christ in their sacramēt but cherly, as the Papistes affirme, and yet you see by these authorities, that the substaunce of they? sacramentes and ours are all one: wherefore, learne this lesson, that Christ is in the bread figuratiuelye, he is in the faithfull and worthy receauer spiritually, and that he is in heauen corporallye, sitting on the right hand of God his Father, to make daylye intercession for vs: Let vs now lift vp the eies of our faith into heauen, and reioyce that our flesshe is ascended vp thyther.

How christ is in the bread, in the receauer, and in heauen.

Colos. 3.
1. Peter. 3.
Heb. 7.
Philip. 3.

The. 24. Chap.

¶ What comfort we haue by Christes ascention into heauen.

WE are surelye taught that by his asceding vp, he hath opened heauen to vs. which by Adams fal was shut vp vnto al flesh, and that sith he is entred into heauen with our flesh, as it were in our name or behalf, we do in a maner (as S. Paul doth testify) sit with him in the heauenly seats, being already in ful possession of heauen, in him ? is our head: For we haue receiued it by faith, possessed it

The comfort that we haue by the ascention of Christ into heauen.
Galat. 4.
Rom. 8.

Faith receaueth, hope possesseth, life

lyke co nfir-meth.

it by hope, and are therein confirmed by holynesse of lyfe.

2. Peter. 1.

Secondly we doe behold his diuine and Godly power, wherein doth consist al our might, vertue, and strength, and al our re-toyfing against hel. For, ascending vp into

Rom. 3.

heauen, he hath led captiuity captiue: and hauing spoyled his enemies, he hath en-ritched, and doth daylie enritch his people

Ephe. 4.

with heauenlye Ritches, preseruing and defending his Churche, with the mightye

Ephe. 1.

strength of his arme, against the mallici-ous and cruell Tyrauntes of Sathan the Deuill, and of all the mightye rulers of

Exod. 7
1. Rom. 22
Job. 1.
Math. 8.
2. Cor. 12.
Deut. 13
Rom. 5.
2 Cor. 12
Iames. 2.

darkenes, whome he doth in the despite of their heartes, bridle and kepe in, that they can doe no more than he suffereth them, and appointeth them to doe for the setting forth of his awne glorye, for the tryall of his elect, and edifying of his congregation and Church.

Thirdlye, we learne by his ascending vp into heauen, that we ought not to seke for him here in the earth, nor vppon the earth, nor about the earth, as Saint Am-brose writeth, but in heauen aboue, where

Ambros. in Luk. 24
Colos. 3
Ephe. 1

he sitteth on the right hand of the Father and that therefore we can do him no grea-ter honour and seruice, than to worshipp

him

him in spirit and trueth, bestowing for his sake and loue, vpon his poore needye members, all that we could finde in our heartes to bestowe vppon him, if hee were styll here vppon the earth conuersaunt among vs: And therefore, to put vs in remembraunce of the true seruice that hee doth require at our handes, hee sayth: Ye shall haue the poore with you alwaies, and whensoeuer ye wil, ye may doo them good, but mee ye shal not haue alwaies. 1.Pete 3 Heb 7 John.4 Math.25 Mark.14

Wee learne also by it, that we shoulde in no wise set our mindes vpon this trausitorye world, sith that our head hath forsaken it, and hath taken away his corporall presence from it, but that we shoulde goe and walke through it as Pilgrimes and straungers, hauing alwaies our conuersation aboue in Heauen, where hee siteth on the right hand of his Father, and where wee shall haue with him, a permanent or euerlasting Citie, of a most strong and sure building, and of such a foundath in that it can neuer bee shaken or remoued. Colos.3 1.Cor.7 Rom.2.13 Acts.1 1.Peter.2 Phil.3 Heb.11.13 2.Cor.5 Math.7

Whereby the shamefull errour boath of the Iewes, and also of those that followed them, is quite ouerthrowne: whiche do think that the Messias should tary and The errour of the Iewes.

raigne here beneath in the earth with his elect & chosen, for by his ascention vp into heauē, he did sufficiently declare vnto vs, that his kingdom is not of this world, but that it is heauenly and eternall.

Ioh.18.

But this ought to be most comfortable of all, that by his ascending vpp, wee are assured to haue a most mighty intercessor, and aduocate with the Father. For, sith that hee doth continually appeare before the face of GOD for vs, we ought not to doubte, but that hee is our intercessour, aduocate, and mediatour. Therefore, wee nede to feare no manner of thing, whether it bee in heauē or in earth, if wee haue a stedfast confidence and trust in him. For, sith that hee is true God without doubt he is almightie. Syth that hee is of one substaunce and power with the Father, all that his Father hath, is his. Sith that he hath beene to the Father obedient, vnto the very deth of the crosse, and that he is his welbeloued sonne, we haue no occasion to feare, that his Father wyll saye him nay of any thing, that we aske of him in his name.

1.Joh.2. Hebr.7.

Galat.3.

Rom.8. Hebr.4.

Joh.10. Hebr.2. Joan.1. Joan.10, Joha.16. Philip.2. Mark.3. Joan.12.

On the other syde, sith that Christe our Brother is of our flesh, and bo

of our bones, and also our head: without al doubt, he doth loue vs, he hath pitye and compassion vppon vs: wee ought not therfore to thincke that he wyll forsake his owne flesh, or that he wyl suffer his deare and welbeloued Spouse to perishe.

Rom. 8.
Iohn. 16.
Iohn. 14
Ephe. 5.
Ephe. 1.
Iohn. 10.
Rom. 5.
Ephe. 5.

For, hee hath therefore put on our flesshe, and hath taken vpon him all our infirmityes, being tempted in al things like vnto vs, but yet without sinne, thereby to assure vs, that wee haue a Bisshope, that knoweth our infirmityes and miseris, and that can haue compassion vppon vs, and that whatsoeuer doth happen or chaunce to bee donevnto vs, being his liuelye members, he wyl impute it to be done vnto himself, as it doeth most plainly appeare, by the wordes that he spake vnto Saule, who persecuted his Church: and that also, as hed of the whole body, he is ready to deliuer his members from al miseries & calamities, as he him selfe was deliuered.

Iohn. 1.
Hebr. 2
Hebr. 4

Actes 9.
Ephe. 5.

But here wyll I bring in the comfortable scriptures, that do certifie vs, that we haue in the courte of heauen, suche a mighty friend, which hauing al power geuen vnto him, both in heuen and in earth, doeth alwayes appeare before the face of

Matth. 28.

Heb.7. the great and eternall God, which ought to be vnto vs a marueilous assurance and comfort against all temptations and perrilles. These bee the wordes of the blessed Apostle Saint Paul: It is Christ which is dead, yea rather whiche is risen againe: Rom. 8 whiche is also on the right hand of God, and maketh intercessiion for vs. Againe: This man, because he endureth for euer, Heb.7. hath an euerlasting priesthood, wherfore, hee is able, also to saue them fully or perfectlye, that come vnto God by him euer lyuing, for to make intercession for them. And in the same Epistle: Christ (saith hee) is not entered into the holy places that are Heb.9. made with handes, whiche are but similitudes of true thinges, but is entered into verye heauen, for to appeare nowe in the sight of God for vs. Doeth not the blessed Euangelist Saint Iohn saye also: My litle Children, these thinges vvrite I vnto you, 1. Iohn. 1 that ye sinne not. Yet if any man sine, vve haue an aduocate with the Father, Iesus Christ, vvhich is righteous.

These Scriptures doe sufficiently teach vs, that wee haue such a friend, intercessour, and aduocat in the heauenly courts, that nothing cā be denied vnto him of the Father. Yea, be himselfe whiche can not

Ire,

lye, seaketh these most sweete and comfortable wordes vnto vs all: Veryly, ve- Iohn. 16
ryly, I say vnto you, vvhatsoeuer you shal aske the Father in my name, hee vvyl giue it vnto you. Hauing thē so many notable sentences and testimonis of the infalible worde of God, whereby we are assured, that the onelye begotten sonne of God is our aduocate and mediatour, and that he doth nowe appeare before the face of the father, for to make intercession for vs.

The. 25. Chap.

Against praying and intercession to Saintes.

WHat nede haue we, to flye vnto dead Creatures, I meane vnto dead Saincts, for to make them our aduocates and intercessours: Sith that wee haue not one only sillable in all the whoale Scriptures, that byddeth vs so to doe? Againe: Where haue wee any promise in the booke of GOD, that wee shall haue accesse vnto GOD by them, or that wee shall the rather obtaine

our

Rom. 14. our peticion, Prayers, and requeſtes, by their interceſſions and mediations? what ſoeuer ſayth the Apoſtle is not of fayth, is ſinne: But this prayinge vnto dead ſaints, that they ſhoulde make interceſſion vnto God for vs, is not of Faith, (for why? it hath no grounde at all in Gods worde.) Therefore we may well conclude, that it is an abhominable ſinne. And therefore Saint Auguſtine ſayth ful well: *Non eſt*

Auguſtin. in pſal. 108. *iuſta oratio: niſi per Chriſtum: Oratio autem que non fit per Chriſtum: non ſolùm non poteſt delere peccatũ: ſed etiàm ipſa fit in peccatum:* There is no iuſt or right prayer: but that that is made by Chriſte: that prayer that is not, made vnto GOD by Chriſte, not onelye doeth not put awaye ſinne, but alſo is turned into ſinne.

And no maruayle: for what greter blaſphemye can there bee in the worlde, then to robbe the onelye begotten Sonne of GOD of his glorye: and to geue it vnto dead Creaturs? but as the glory of Chriſt doth conſiſt in this, that hee is our omni-

Acts 4. ſufficient ſauiour (for none other name vnder heauen is there geuen vnto menne whereby they muſt bee ſaued:) ſo it doth conſiſt in this, that he is an omniſufficient and moſt perfect mediatour, able to obtaine

saine at his Fathers hande, al manner of thinges, that are necessarye for the saluation of both our bodies and soules.

They therfore, that seke any other mediatours besides him, do rob him of his glory, and so commit a most detestable sacrilege. Is it then marualle, that the more that they pray after this maner, the more ỳ wrath of God is kindled against them?

Againe, in what case must they nedes stand, that seeke otherwayes for to come vnto God, and vnto the seate of his mercye, then hee him selfe hath appointed in his sacred worde? But this heauenlye and eternall wisedome saith vnto vs, that hee is the waye, the trueth, and the lyfe, and that none commeth vnto the Father but by him. Iohn. 14.

It can not be then, but that they must be farre out of the waye, that seeke to come vnto GOD by another meane or waye, then by Christe, and that in steede of coming vnto God, they goe to plaine dunstable high way vnto the Deuyll: and that most deseruingly, sith that they wil not go that plaine and sure waye that God him selfe appointed vnto them, saying: This is the way, walke in the same. Esai. 30.

Why

Why doe they not, sith that they wyll alwaies séem to bée such followers of the auncíēt Fathers of the prímatiue church, prínt in theyr mindes, that Golden saying of Saint Ambros, Where he saith on this manner: Chríst is our mouth whereby wée speake vnto the Father: our eye, wherewith wée. sée the Father: our right hande, whereby wée offer our selues vnto the Father, without whose intercession, neyther wée noz all the Saintes, haue ought to doe with GOD. Doe they not learne by the wozds of this Ancient wríter and Father of the Church, that if wée wyll speake vnto the Father, Chríst must bée our mouth? If wée wyll sée the Father, he must be our eye? Oz if we wil offer our selues vnto the Father, hée must bée our right hande? It is so farre of, that he should appoint any of the Saintes, to be eyther our mouth, our eye, oz our right hande, but rather he doth boldly affirme, that except Chríst doth make intercession all ỹ saints haue nothing to do with God, Foz why? Saint Paul sayth: That as there is but one God of all, so there is but one mediatour betvvene God and man. These be his wozdes: For there is one God, and on mediator betvvixt God an man, vvhich

Ambrose de Isaac et anima.

1. Tim. 2

is that mã Christ Iesus, vvho gaue himself a raunsome for al men

Here we doe boath sée and learne, that as there is but one God, so there is but one mediatour betwixt GOD and men, which is our sauiour Iesus Christ the onlie begoten sonne of God, who was made man, for to set God and man at one, and for to make attonement betwixt them. For, when we wyl ioyne two things togeather, which do differ, or bée of contrary natures, there must be some thirde thing, that doth approch and holde of the nature of them both: or else there can be none attonement, no agræment, nor true cõiunction betwixt them, specialy, if the natures be repugnaunt and contrarye one vnto another. But what agrement can there be betwixt God and man? loke what agræment there canbe, betwæne consuming fie, and thornes, betwene light and darkneſſe, betwæne righteousnes and vnrighteousneſſe, betwæne blessing and cursing betwæne death and life, Paradise, & Hell euen the same can be betwixt God & man, if wee doe consider man in his corrupted nature.

Why christ our Saulsour was man.

Ephe. 1.
Psal. 51
Job. 14

Therefore it was most necessary, that we shoulde haue a mediatour for to make

this

this agreement and coniunction, whiche mediatour ſhould be pertaker of both the natures, but yet without ſinne, and which ſhoulde be both perfect GOD and perfect man, for to make this coniunction, and alliaunce betwixt God and man. But there is no ſuch, ſauing onely our ſauiour Jeſus Chriſt. Therefore it doeth neceſſarylye follow, that none other can be our mediatour, aduocate, and interceſſour, but hee alone. Which thing hath beene ſufficiently proued alreadye, by the wordes that haue beene alledged now, out of Saint Paul.

Hebr. 4.

Auguſtin. in Rom. de ouibus, non mediat. homo preter deitatem, non mediator deus preter humanitatem.

None can be mediatour betwixt God and man, but God onely.

For they ſignifye almuch as if he ſhoulde haue ſayde after this manner: As there is but one God, which neuertheleſſe is ſufficient for all Creatures, as one only ſunne ſerueth for all the whole worlde: ſo there is but on mediator, which is Jeſus Chriſt, who alone hath payd our raunſome, and is meete for this office.

The ſame thing doth that bleſſed Euangeliſt Saint Iohn meane, when he ſaith

1. Iohn. 2.

That wee haue an aduocate with the Father, Ieſus Chriſt, which is righteous. Upon whiche place, ſaint Auguſtine writeth on this wyſe: Ye being ſuch a man dyd not ſay: ye haue an Aduocat with the Father but if any man doth ſinne, we haue (ſaith he)

Auguſt. in Epiſt. Ioh. tract. 1.

he) an aduocate with the father. He sayde not, ye haue me for your Aduocate. But, brethren, we haue an Aduocate with the Father, Iesus Christ ỳ righteous, and he is the satisfaction for our sinne. *Hoc qui tenuit, hæresim non fecit, hoc qui tenuit, schisma non fecit:* He that hath holden this, committed no heresie: he that hath holden this, hath committed no schisme.

These are saint Augustines wordes: whereby we maye gather, that it is neyther heresie, nor schisme, to cleaue vnto Christ alone, as vnto an omnisufficient mediatour, aduocate, and intercessour, as our Popecatheliques doe make it nowe, persecuting them with fir and sword that wyl haue none other mediator nor intercessour, but him onely whome the scriptures and word of God doth appoint.

¶ The. 25. Chap

¶ Christ is both our mediatour of saluation, and also of intercession.

YE shall haue nowe the trickes of the Deuilles sophistrye. We doe not denye, saye they, but that Christ is the onelye mediatoure betwixt God and man. But how ought

Obiection.

Christ is both our mediatour of

ought this to be vnderstanded? Christe is onelye the mediatour of redemption (saye they) for he it is onely, that hath redæmed vs, and by his death and bloodshedding hath made attonement betwæne God & vs: but the blessed Virgin Mary, and other saints in Heauen are our mediatoures of intercession.

Answere. I woulde faine knowe of them, where they learne this in the holy scriptures and worde of God. I am most sure, that as they can not fynde in all the Scriptures, that wee ought to praye vnto the deadde saintes: So shall they find, that Christe is there appointed to be our aduocat and intercessour, euen after his glorious resurrection and ascention, when he had alreadye perfourmed all maner of things that pertayne to our saluation, and to the redemption of all mankinde. For, S. Paule sayth: It is Christ vvhich is ded, yea rather

Rom. 8. vvhich is risen againe vvhich is also one the right hande of God, and maketh intercessyon for vs. And to the Hebrevve he sayeth plainly: That Christ our soueraigne Bishop & high Priest, liueth forever, for to make intercessione for vs. Esay: A

Heb. 7 what should his continual apering before the face of God for vs (wherof he spe-

ket

Chapter of this same Epistle) profite or availe vnto vs: Againe Saint Iohn the Euangelist, who dyd wryte his Epystles a great while after Christes ascention, whē our attonement was already made, and our peace fully purchased, doth send vs to none other aduocate, but onelye to Iesus Christ the righteous. Heb.9. 1. Iohn. 2.

He sayth not there in that place: If any of you doo sinne, ye shal haue mee, who am the deere beloued Disciple of Christe, and did slepe vpon his breast, to be your aduocate vnto the Virgin Marie his Mother, whome he dyd commyt vnto mee, & which did loue mee so well, that she toke mee for her sonne. Again, he doth not say: Get you to the Virgin Mary, or to my felowes the Apostles: or to the Patriarkes and Prophetes, that be already dead, and in glorye with God, by putting him self in the number of sinners, he sayeth: If we haue synned, we haue an aduocate with the father Iesus Christ the righteous. Augustin. cont. Parmenian. lib. 2. cap. 8. Iohn. 10. Heb. 11. Iohn. 17.

He had not forgotten the wordes of his Maister, which hee him selfe had set forth by wryting. For, Iesus Christ dyd not say: All that ye shall aske my father, in the name of my mother, or of the Patriarks & Prophets, or of my Apostles & Disciples, it

Iohn. putteth him selfe in the number of sinners.

John.16. shalbe geuē vnto you: but he sayth, Whatsoeuer ye shall aske ỹ father in my name, it shalbe geuen vnto you. And S. Paule doth not onely testifie vnto vs, that he dyd in the time of his flesh, offer vp prayers & Heb.5. supplicatiōs, with strong crying & teares, and that he was heard: but also hée doeth wryte (as it hath bene already alleaged) 1.Tim.2. that hé is on the ryght hande of GOD, where he doeth incessauntly make intercession for vs. Moreouer, where S. Paule doeth saye, that there is one mediatour of God and men, which is that man Iesus Christ, hath not a respect vnto the prayers that he had spoken before: For after that he had said that we must pray for al men, for a confirmation of that saying, hée addeth by and by, that there, is one God, and one mediatour.

Augustin. cont. 2. Parmenianom. lib. 2. cap. 8. And none otherwise doth S. Augustine expounde it, when he sayth: Christian men dw pray one for another in their prayers: But he for whome no man doth pray, but he for all men, is the onely & true mediatour. Paule the Apostle, although he were a chiefe member vnto the head, yet because that he was a member of the body of Christ, and dyd know that the high and true priest of the Church was entred, no

into

into the holye places that bée made with hãds, which were but ſimilitudes of true thinges: but into the very heauen, he doth alſo commend himſelfe, vnto the prayers of the faithful. *Paulus non facit ſe mediatorem inter populum, & deum: ſed rogat, vt pro ſe orent inuicem omnia membra corporis Chriſti.* Paul maketh not him ſelfe a mediatour betwene God & the people: but requireth, that they praye all, one for another, being al the members of the body of Chriſt: becauſe that ỹ members are careful one for another, & if one ſuffereth, they dw all ſuffer with it. And let the multual praiers of al the members, that be yet here labozing vpon the earth, aſcende vp vnto the head, which is gone before into heauẽ: In whom is ỹ ſatiſfaction for our ſinnes. For, if Paul were a mediatour, the other Apoſtles alſo ſhould be mediatours, & ſo there ſhould bée many mediators. Neither could ỹ reaſõ of Paul ſtãd, where he ſaith: For, there is one God, one mediator of God & men, ỹ man Ieſus Chriſt: in whom we are alſo one, if we kéepe the vnity of fayth in the bond of peace. *Hæc Auguſtinus. &c.* And in another place, he ſayth theſe wozds. *At, verò ſacerdotem ſi requiras ſuper cælos eſt: vbi intercedit qui in terra mortuus eſt pro te.* But if thou 1. Cor. 12.

sæke for the Priest, he is aboue in heauē, where hee maketh intercession for thée, which vpon the earth dyed for thée.

The right vnderstanding of this worde intercession.

Here any may sée, if he wyll sæ at least, howe substantiall their distinction is, and what ground it hath in the scriptures and worde of God. Besydes all this, I might reason against them, vpon the ryght vnderstanding of this worde, Intercession, which among the Latyns, sygnifyeth nothing else, but the letting of a matter that it goeth not forwards. When we say thē that Christe maketh intercession for vs: our meaning is, ý he doth by the merites of his death, passion, and blodshedding, let or stop the wrath and vengeance of God, that it bæ not powred vpon vs for our filthy sinnes and offences. Againe we saye, that hæ maketh intercession for vs, when he suffereth not the eares of the father to be stopped vnto our prayers, but causeth them to be heard and accepted.

Reade the histories of of Titus Liuius for it.

And it is a maner of speaking, borrowed of the auncient Romanes.

For when the Consules and Senatours of Rome, went about to make any decree or Law, that did sæme to be preiudicial and hurtfull vnto the common weale, then the officers of ý people, called Tribunes were to

wor

wont to let that decrée or lawe that it should not go forwardes, and thereof did come, *intercessio Tribunorum*, that is to say a let or prohibition of the Tribunes, that some matter might not go forwardes.

Euen so: that almighty and most righteous God, the father of our Sauiour Iesu Christ hath euery day & euery howre, a most iust occasion by reason of our detestable enormities, to destroye vs both bodyes and soules, and by his determinat decrée and sentence, to condemne vs, to the euerlasting punishements of hel fire. But we haue in the Senate house of heauen, a most mighty aduocate, which doth continually apere before the face of God for vs, ỹ so he may by his omnisufficient intercession, stop this determinate decrée and sentence of that righteous iudge, that it do not procéd and goe forward against vs. 1 Iohn. 2. Heb. 7.

But what if any man besides the Tribunes, had taken vpon him, or presumed in the old Senate house of Rome, to prohibite, let, or stop any decrée or lawe that the Consules and Senators went about to make, shoulde not he haue bene taken as a traitour, because that he had contraye to the order of the common Weale, presump-

saluation, and also of intercession, presuptuously taken the thing vpon him, that did only apertaine to the office of the Tribunes? And shal we saie, that they, that do attribute ỹ office of mediator or intercession for ded Saints (who if they were aliue, would rent their cloths, & sharplye reproue thē, if they should se such things to be done vnto thē) which office doth only pertaine to our Sautour Christ Iesus, are not guilty of high treason against god, who hath appoynted in his holye sacred word, his only begoten son, to be ỹ omnisufficient mediator betwixt him & vs.

Actes.3. Actes.4. 1.Cor. 1.1. Reuel.22.

But gentle Reader marke weill theyr words & doctrine, we confesse & acknowledge God (saye they) we haue but one mediatour of saluatiō, bnt we haue many mediatours of intercession, if Christ be onely (as you confesse he is) mediatour of saluation, wherefore then doe you thus call vppon the blessed virgine, Christes mother: *Salua omnes, qui te glorificant.* Saue thou them that glorifie thee. Here you intrude vppon Christes office, and agaynst your owne doctrine, make here a mediatour, not of intercession, but also of saluation. Why saie you this in your Portes booke, and in your massing booke of T. Beket: *Tu per Thomæ sanguinem*

Behold the blasphemie of the papistes, but their owne doctrine.

A mediator A traytor.

qui

quem pro te impendit. Fac nos Christe scandere, quo Thomas ascendit: For the blood of Thamas, vvhich he for thee dyd spende: grant vs (Christ) to climb, where Thomas did ascend. Here you see, not onely intercession, but also saluation in the blood of Thomas. Therefore to shewe that the Saints are saluatours, and our wayes to heauen. Antonius saith, in his time, wher S. Paul, and Frær Dominick were painted together, the maner was, vnder the image of S. Paul to writ these words: *Per hunc itur ad Christum:* we maye come to Christ, by and through this Saint: but vnder the image of Frær Dominicks, they wrote this: *Sed magis per istum:* yet much rather by this Saint: wherby was meant that Dominickes authoritye and office, was better able to saue before God, then Saint Paules. Athouins.

Thus you may see by a tast as it were, all the rest of theyr doinges, for that, that they do, is nothing but to blinde the pore ignorant people, whereby they maye leade them whersoeuer they lyste: thus they haue God and Christ Jesus in their mouthes & prayers, onely to be a cloke for them, as it was to the Pharisées, which Math. 7. Math. 15.

Titus. 1. Christ reproued sharply: and as S. Paul saieth: They professe God in worde, but denye him in their doyngs: these papistes are lyke to the Ratcatchers, for they wyll take good bread, chese, & butter, and within wyll put arsnecke and poyson: the good bread and butter, is nothing els, but to allure them to eate the secrete and hidden poyson, to their distruction: so the papists in the beginning of all their prayers they saye: *Omnipotens & sempiterne deus*: & at the latter ende of their prayers, they saye *Per Dominum nostrum Iesum Christum*, but betwene the beginning and ending, there is set in, the merites, passions, sufferings intercessions, and mediations of Saints, that through them, their sufferings, bloodsheaddings, merites and holynesse, we shoulde obtaine Heauen and life euerlasting, to our saluation: if these be not murtherers and poysoners of christiã soules, that vnder the pretence (as you before haue heard of Gods name and Christes iuge you. Therfore the prouerbe in them may be verified, *Sub melle, iacet venenum* vnder hony, is hid poyson. But now to other obiections of theirs, I must prepare my selfe. They wyll now reply and say

The Papists like to Ratte catchers.

In nomine Domini incipit omne malum.

A prouerbe.

Obiection.

that of

that in the common wele of Rome, there were many Tribunes, which were al intercessors, ỳ is to say, which had al power and authority to let such decrees and lawes that they thought to be hurfull vnto the cõmons: why should it not be so in Heauen: might we haue there many intercessours also? Indede, in the common weale of Rome, such an order taken, ỳ as many Tribunes might be had, as it was thought good and conuenient for the time. But it is otherwise in the heuenly court. Aunswere. 1. Tim. 2.

For, there it hath bin appointed by him that is the highest ruler of all, that we should haue but one intercessor, aduocat, and mediatour of God and men, which is our sauiour Iesus Christ who aloane, is able both to stop the wrath & vengeaunce of God, that it should not proced against vs, and also to obtayne at his handes, all maner of things that be necessary for our salnation: so that he neded no companions, nor fellows to assist him, as the Tribunes did in the citie of Rome. Whereby we maye conclude that this distinction, which our papists do make, commeth of none other, but of Sathan the deuil, who doth al that he can, for to minish the glory of Christ. And that al men may the beter

perceyue

The distinction that the olde idolatrous dyd make.

perceiue that it is so, ye shall vnderstand that the olde auncient Idolatrous did vse the like distinction, for to maintaine their false gods. For when they were compelled both by the scriptures, & also by strong argumentes and reasons, to confesse, that ther was but one god, thē would they say, it is true indēd, ỹ there is but one God of creatiō: that is to say, which hath created heauen and earth: but not of gouernance. For, (say they) ther be many Gods of gouernaunce. For some gouerne the ayre, some the earth, som the Sea, &c. We may see then, that this is an old trick of the deuilles Sophistrie, which doth still maintain mightely with fire and sword, by his accustomed ministers, & valyant champions, ministers, of the clargie. Whiche though it be sufficiently detected alredy, & so answered, that any child in the stréete, may easily spie out their crafty, & subtile iuggeling, & their diuilish conueyaunce, in the peruerting of the holy scriptures, and sacred wordes of God: yet for the further warming of the simple and ignorant people, whome they doe most easily deceyue, with their gay painted words, and holye like vtteraunce (as yon haue heard a littel before) I wyll by the helpe of GOD,

and

and assistaunce of his holy spirite aunswere shortlye the chiefeste and moste principall argumentes, that they make commonly for to maintayne (yea, against the manifest scriptures of God) the intercession, or mediatour of Saintes.

The. 37. Chap.

The principal argumentes that the papistes aleadge for praying to saintes Aunswered.

Firste, when we do aledge this text of S. Paule: For, there is one GOD, and one mediatour of God and men, that mã Jesus christ, to proue thereby, that as there is but one God of all, so there is but one mediatour betwene God and vs. Besides the afore aledged, and confuted distinction, they be wonte to saye, that in this place, one, is not taken, for onely. And therfore, that their doctrine maye haue a better shewe of trueth, they aledge *M*oyses, who speaking of the creation of the worlde, writeth 1. Tim. 2. Objection.

on

Gen. 1. on this maner: And so of the euening and mo3ning, was made one daye. Yeare saye they, *vnus*, one doth not signifie one, only, but first. Fo3 afterwards, fiue other daies are named. So likewise, when S. Paule

1. Tim. 2. doth wr3ight that there is one Mediatour of God and men, which is Jesus Chr3ist, his meaning is not, that he only is a Mediatour, of God and men, which is Jesus Chr3ist, his meaning is not, that he only is a mediatour, and that there is none other but he: But his meaniug is, that our Sauiour Chr3iste, is the fir3ste, o3 chiefe mediatour,

Answere. If they could aswell p3oue by the scriptures, that God hath o3dayned other mediatours besides Chr3iste, as *Moyses* did p3oue that God did create & make many dayes: then woulde I confesse, that in this place of the Apostle, one must be take fo3 first, but vntil they haue p3oued vnto me, that God hath appoynted, and o3dayned some second, third, o3 fourth Mediato3s, and aduocates bet wæne him & vs, I wyl in nowise receiue their exposition, but wyl say and belæue stil, that by this wo3d

1. Tim. 2. (one) Saint Paul doeth vnderstande, one onely. Fo3 with as good a reason, when Saint Paul sayeth in the selfe same sen-

tence

tence: There is one God, the Idolaters might cauile and say, if we would alledge that place against them, for to proue that there is but one God: this word *vnus*, one, is not there taken, for one onelye, but for first, or chiefest. The lyke also might they dw, if we shoulde bring in, the saying of Moyses: where he sayeth, *Audi Israell, Dominus deus tuus, Dominus vnus est*: that is to saye, Heare O Israell, the Lord thy God, is one Lorde: And truely the auncient Idolaters of Rome, when the Christians did bring in both Moyses and Paul against them, they would answere, as our Papistical Hardonians, and Louanists do now, that is to say: that both Moyses: and Saint Paule, dyd not by this worde (one) vnderstande alone, or onely, but fyrst, or chiefe.

Note.

Deut. 6.

Might not, when S. Paul sayth in another place: there is one faith, one baptisme &c. Might not I say, the Hemerobaptistes, who Epiphanius doeth speake of, vse the lyke cauelation, for to defend their Sacrilegious Baptisme, wherwith they baptized themselues euery daye, to the vtter prophaning of the holy Baptisme, which Christ our sauiour hath appointed, to bee receiued of euery mã once for euer? They

Ephe. 4.

Hemorabaptistes.

myght

The arguments that the Papistes might haue sayde (if anye man hade gon aboute to proue there heretical doinges) by this worde, one, not one onely, but the first, or chefe baptisme, and so should haue eluded or mocked awaie all that could be aledged against them.

Obiection.

Luke. 24.
John. 20.

Againe, they doe alleadge that which is writen, both in Luke and Iohn, that is to saie: howe Marie Magdalen did com vnto the Sepulchre, vppon one of ỹ Sabboth daies. There, saye they, one, is taken, not for one only but for the first: so that vpon one of the Sabbothes, is as muche, as if one should saye, on the first daye after the Sabboth.

Answere.

Mark this well.

Why maye it not bée soo taken in Paule? ? Forsothe I doe confesse and graunt: that both in *Luke* and Iohn, this worde, *vnus*, one, is taken for firste, but it is by reason of the genitiue case, that both the Euangelistes doe adde vnto it, that is to saie: *Sabbati*, or *sabbatorum*, but saint Paul vseth no such maner of speaking: but sayth plainly: *vnus deus vnus mediator dei & hominum, Iesus Christus*, that is to say: There is one God, & one Mediatour of God and men, that man Iesus Christ. He sayeth not that our sauiour Iesus Christ, is one of ỹ mediatours: but

1. Tim. 2.

diatour

that, as there is one God, so there is one mediatour of God and men, which is the only begotten sonne of God our saviour Jesus Christ.

And verely, yf wee looke narowlye vppon their saying, and doctrines, we shall finde that they will not onely haue more Mediatours, and Aduocates, then Christ: but also, that Christe our Sauiour is not the firste, or chiefe Mediatour, but that hee is onely nexte after the firste.

Christ is not the chiefe mediatour by the papistes doctrine.

For as, *vno Sabbatorum*, in one of the Sabbothes, doeth signifie the firste, or the nexte daie after the Sabboth: so after their opinion, *vnus mediator*, shalbee as muche as nexte after an other: And so Christe shall not bee the firste Mediatour betweene GOD and men, but nexte after the firste: what a detestale blasphemy is this, against the onely begotten sonne of God?

As for the woordes of the Euangeliste Saincte Iohn, where hee saieth, that wee haue an Aduocate with the father, they saie plainly, that wee can not proue by them, that Christ is our Mediatour, and Aduocate onely.

1. Iohn. 2. Obiection.

For, saye they, as it were a folyshe argumente, to reason on this maner: S. Peter

Peter is an Apostle, *Ergo*, Iames is none so, were it a fond reason, if we should say: Christ is our Mediatour: *Ergo*, the virgin Mary, and the Saintes, bee not our aduocates and Mediators. Now let vs see, how abhominably they do peruert the Scriptures, and word of God. S. Iohn saith not Christ is our aduocate: but we haue an aduocate with the father. They say, your reasons & argumentes are foolishe: but I wyll shew, that theirs are most chyldishe. Were it a good argument to say: we haue a Quéene of England, that is to say, Elizabeth the first: *Ergo*, such a one is Quéene? All the world doth see: that such consequences, & conclusions were naught: euen so, to say, we haue an aduocate with the Father, Iesus Christe the ryghteous: *Ergo*, the virgin Mary, and the Saints, be our aduocates, is a verye naughtie and foolysh argument.

Answere.

1. Iohn. 2.

For, the conclusion, or consequence of it, can in no wyse bee good. Nowe, to saye: Saint Peter is an Apostle, *Ergo*, Iames is none, that were against all reason, syth that wee are certifyed by the Scriptures, and word of GOD, that Saint Iames is aswell an Apostle, as Sainte Peter is, But where haue they in all the whole

bodye

body of the Byble, that the virgin Marie and other Saintes, are appointed to bée our mediatours, and aduocates.

Yea, saye they againe, it ought to bée no maruayle, if wee dó attrybute that vnto the vyrgin Marie, and other Sayntes, whiche doeth pertayne onelye to Chriſte. For we finde in the Scriptures, that, one thing is attrybuted both to God and vnto the creatures, though it be not after one manner and ſorte, as when our Sauiour Chriſt doeth ſaye, in the Goſpell of Iohn: I am the lyght of the world, yet notwithſtanding, in the Goſpell of Mathewe, hée ſayth alſo to his Apoſtles: Ye are the light of the vvorlde. Againe, Saint Paule wryteth theſe wordes: Other foundation can no man laye, then that vvhiche is layde, vvhich is Ieſus Chriſt. Here he doeth appoynt Chriſte, to be the onely foundation of Chriſtian fayth, and of all godlye doctrine, and yet in another place hée ſayeth: Ye are Cittizens with the Saints, and of the houſholde of God, and are buylt vpon the foundation of the Prophetes, and Apoſtles. And in the Apocalipſe of Iohn, we reade that the wall of the newe Citie, hath twelue foundations, and in them, the names of the twelue Apoſtles. Here do

Obiection.

Iohn. 8.

Math. 5

1. Cor. 3

Ephe. 2

Reue. 21

we see (saye they) that Christ is called the lyght of the worlde, & yet notwithstanding the Apostles are called ỹ light of the world also. Lykewise, we see, that Christ is called the foundation, and yet notwithstanding, the Apostles are called foundations also: why should not then the vyrgin Marye, and the Sayntes be called aduocates, mediatours and intercessours, as well as our Sauiour Christe, though it be not after one sorte and manner? Why ought men to be offended, if folowing the phrase of the scriptures, we do attrybute vnto the blessed virgin Marie, and vnto the other Saintes, the office of mediation, and intercession?

Answer. As for the first it is to bee vnderstanded, that our heauenly Father, and his sonne Christ Jesus our Lord, haue many tymes of their speciall grace, communicated, or geuen that name vnto men, that dyd not properlye pertaine vnto them, not for to saye, that they were so in very deede, & of their owne nature, but by reason of some office and dignitie, that God dyd put them in: also to the ende that they should haue their office in greater estymation, as it doth manifestly appeare by the example of Christ and of his Apostles, which they do commonly

commonly alleadge. For our Sauiour Christ is the true and natural light of the worlde: but the Apostles are the lyght of the worlde, onely by the denomynation, or communication, that is to saye: the Apostles were not called the light, but only because that they were lyghtned, and deliuered from darknesse, by the lyght of our sauiour Christ. And for this cause the holye Apostle doeth call the Chrystians, lyght, when he sayeth: Ye were in tymes paste darknesse, but nowe ye are lyght in the Lord. Now, our sauiour Christ lightneth no man, but onely to this ende, that he should shine vnto other with good workes, as he him selfe sufficiently declareth, saying: Let your light so shine before mē, that they maye sée your good workes, and glorifye your father which is in heauen. Also, Christ doeth geue this name to his Apostles, because of the office that he called them vnto, which was the preaching of his holye Gospell, and of the worde of God, whiche in the scriptures is called light. After the same maner, Magistrates, Kinges and Rulers, are in the scryptures called Gods, not because they are so in dæde, or that suche a name doeth properly pertayne vnto them: but because of the

why the Apostles were called lyght.

Eph. 5

Math. 5

Psal. 119
Jere. 20
Ieue. 23
Exod. 7
Joh. 10

dignity, that God hath placed them in, and also to the ende, that the subiectes shoulde haue theyr Princes, in greater reuerence, being as obedient vnto them, as vnto God. But when God doth take awaye this office from them, he doth also take awaye the name. In lyke manner now the Apostles are no moze lyght: For, they be no moze in place where they can shyne vnto men by good woorks, they be no moze in the office of Preaching. I would faine that these great learned doctours shoulde shewe me a place in all the Scriptures, wherein the Wisedome of the Father, our saviour Christ, or the Angels, or Apostles, dyd euer geue eyther vnto the virgin Marie, or vnto any of the sayntes, the name or offyce of a mediatour, intercessour, and aduocate: then woulde I saye, that theyr distinction might take place, but no suche place can they shewe, though they shoulde breake their hartes.

As for the place that they do alleadge out of the Epistle to the Ephesians, it is plaine inough, and needeth no exposition at all. For if we loke narrowlye vpon the woordes of Saint Paule, we shall fynde, that he doeth not saye: We are buylt vpon the Prophetes and Apostles: but are

Ephe. 2.

buylt

built vppon the foundation of the Pro-
phetes and Apostles. The Apostles then
and Prophetes, were not the foundation,
but they had all one foundation, whiche
is our Sauiour Jesus Christ, vpon whom
as vpon a sure and strong rock, they both
builded the Church of God. And in the
Reuelation of Iohn, by the twelue foun-
dations where in the names of the Apo- Reuel. 28
stles are written, are all the Sermones
that the twelue Apostles did make vnto
the twelue tribes of Israell to be vnder
standed. And they be called foundations,
bicause that by them Christ our sauiour,
who is the only foundation of the Church
of GOD, was preached vnto them: by- 1. Cor. 3
cause, I saye that by them the true and Ephe. 2.
onely foundation, whiche is our Sauiour
Christ, was layed. Saint Iohn doeth not
saie, that the Apostles are foundations:
but that their names be written in the
foundations. Whereby it appeareth
plainely ynough, that al that our Louanian
papistes go about, is to peruerte the true
sayinges and meaning of the sacred scrip-
tures and worde of God. Yea thought it
were so, that they coulde proue by the
places, by them alleadged, that the Apo-
stles were called foundations, yet it wold

helpe them nothing: For, as it hath bene saide alreadie before, we doe not finde in all the whole body of the Scriptures, that eyther God, our saiour Christ, or his Apostles, did neuer call the Saintes, intercessours, aduocates, or mediatoures, betweene God and men. Therefore I saye againe, that we nede no suche distinctions as they doe make, to the vtter blaspheming of the only begoten sonne of God our saiour Jesus Christe, whome I do stedfastly beleeue, to be the only mediatour betweene God and vs, as the Scriptures doe plainly testifie vnto vs in euery place.

Obiection. Some there be among them, which being compelled by the Scriptures, to confesse that our Saiour Christe is the onelye mediatour betweene GOD and men, are wont to replye en this manner, and to saye: that all though Christ our saiour is an omnisufficient mediatour betweene God and man, yet we must haue some intercessours, aduocates, and mediatours betwene him and vs. For, howe durste we als, being sinners, come before his presence, or dyrect our prayers vnto him? Is it not writtten that God heareth not sinners? Moreouer when we haue a

matter

matter before any earthly Prince, muste we not haue mediatours for to bring vs vnto his person: And also to speke and intreat for vs? Who of vs all durste be so bould to come vnto an earthly king, without such meanes: that is to say: not being brought to him, either by some of his cõsell, or by some of his Chamber, or els by some of his Lordes or Gentlemen? howe dare we then to be so bould, to com without intercessours, aduocates, and mediatours, vnto him that is King of al Kings, Prince of all Princes, and Lorde of all Lordes? In comparison of whome, al the Princes of all the world are nothing. But who can be more meete, to bryng vs vnto hym, and also for to speake and intreat for vs, then the blessed virgin Marie his mother, then his holy apostles and Martyrs, which haue all shed there blod for the maintenaunce of his trueth. Doe we not rrade that Adonah did send Bethsabe vnto Salomon her sõne, for to intret for him? Againe, when Absalon was fled, by reason of the shamful murther that hee had committed, was not he reconsiled againe vnto King Dauid his father, by the meanes of Ioab, the chief Captaine of the Kings army? by ỹ wise talk of a woman

The simplitude that our Papistes doo bring for to maintayne their idolatrie.

1. Reg. 2.

2. Sam. 14.

of Thecua? Be not these sufficient examples, for to proue that wee ought not to come vnto Christ, who is such a mightie king, & whome we offend so many wayes without intercessours, aduocates, and mediatours?

Aunswere. These be the gaye paynted reasons, wherewith they dasyll the eyes of the ignorannt people. Which seeme at the firste to be of some importaunce and waygbt, but if they bee duely examined and tryed with the touchstone of Gods worde, they shalbe found to be meere deceyptes. But, or I procede any farther, I wyll shewe what theyr intent is: and that the chiefe and principall marke that they shoote at, is to make them selues intercessours, aduocates, and mediatours betwixt the Sayntes and vs. For, if we bee once brought into that beleefe that we may not come to Christ, nor direct our praiers vnto him, excepte we haue the Saintes for our mediatours, aduocates, and intercessours: we shall also at length suffer our selues to be perswaded, that we are not worthye to praye our selues vnto the Saints, but that we must haue Monkes, Friers, Nunnes, and Priestes for to bee Mediatours betwixt them and vs. And

What is the cheefe marke that the Papists do shoote at

for

for this cause (as we see daylye by experience) doeth the poore simple, and ignorant people, bring Golde and siluer vnto them, euen as they that haue any thing to doe in the Lawe, we wont to offer giftes and presentes vnto Lawyers, for to haue their matter to be discussed and heard.

Whereby we maye knowe and see, what the offspring and originall of the inuocation of saincles is. And that the couetousnes of Prestes, is the mother and Purce of all Idolatrie and superstition. I doe not deny but that we haue a commaundement to praye one for another, whiles wee are yet in this life, or to thinke that they can haue any effect, but onely by the intercession of our Sauiour Iesu Christ, or that wee muste direct them to any other, out to him onely, for to haue them offered vnto the father. For, we haue neither commaundement nor example in all the Scriptures, that wee should direct our praiers vnto dead Saincles. For it might be, that we shoulde call vpon manye, whome, we know not whether they be Saincles or not, or whether they be in Heauen, or in Hell. But we are sure that our Sauiour Christ is in heauen.

The couetousnes of prestes, is the mother of all Idolatrie. 1. Tim. 2.

Math. 23. 1. Ti a. 6.

Agayne,

August. de spiri. Cap. 29.

Esai. 63

What properties must be in him that wee must pray vnto.

Againe, although we were neuer so sure that they be in heauen, yet can no man tel whether they knowe what we doe beare in this world or not: whether they heare vs and be able to help vs or not. For, we lerne rather the contrary in the scriptures then otherwise. But he whome we ought to direct our prayers vnto, muste haue all these properties, yea we must bee assured and certified in our consciences, that hee hath them: else we shall neuer be quiet in our myndes. First he must bs of power and ableneſſe to help and aide vs: I mean to grant vs our petition and requeſt. For what should it auaile vnto vs to pray vnto one, that were not able to help and ayd vs. Secondly he must be willing to helpe ayde and succour vs. For what profite were it vnto vs, if he were able to helpe vs a thousand times: if he would not doe it. Thirdlye he must be such a one as can heare our prayers, whensoeuer they bee made. For, what should it beneſite vs though he were neuer so able to ayd and helpe vs, if he could not heare our prayers what couloe also his good will helpe vs, Fourthly he muste be of ability to heare the prayers of all men in the worlde, though they should al pray together in one

2.

3.

4.

instaunce

instance, and minute of an hour. For, else he might bee letted from hearing of our prayers by the prayers of other men, and so many times we shoulde pray in vayne bicause that geuing eare to the peticions of other men, he could not heare vs, Laste of all, he must be such a one as knoweth better our neede and necessitie then wee our selues are able to declare. But where shall we finde any, either in heauen or in earth that hath all these properties, but GOD aloane and his sonne Jesus Christ our Lord: Therefore, I may bouldly conclude that we ought to direct our peticions and prayers onely to God, and to his only begotten sonne our Lord and sauior, who is the onely meane and way for to come vnto God the father. Iohn.24 Hebr.7

Truely I would fayne know of them, why we should be more afrayde to come vnto christ then vnto anye other, Is there anye that is mightier and wiser or more bounteous and mercifull then he is? He biddeth al come to him that be heuy laden and he will refreshe them and ease them. Mat.11

Shal our sinnes let vs to come vnto him? Yes forsoth say they. For it is writē, that God heareth not sinners: But Christ is true and naturall God, *Ergo*, sith that Obiection.

we

The argument that the Papistes
we are sinners, he will not heare vs, ex-
cept we haue some intercessours and me-
diatours, to speake, and intreat for vs.

Answer. Because that they haue alwaies in their mouthes, this saying of the blynde man, whom being thus borne Christ had made to see, I would wishe all men, to marke dilygentlye, all the circumstaunces of the place, out of the whiche they aleadge this saying, for, there they shall see, that the Scribes and Pharyseas, went about to perswade the poore blind man, whom our sauiour had made to see, that Christe was a dispiser of God, and of his holy Lawes and ordinaunces. and that therefore he was not of God, This poore sely soule then in the defence of our Sauiour Christ, did bring in this saying: God heareth not sinners. As if he should haue saied, if he that hath healed me, were suche an vngodlye persone as ye would make him: that is to saye, a dispiser of God, and of his holy statutes & ordinaunces, then would not God haue heard him: but God did heare him, and did make me, who was borne blinde from my mothers wombe, to see by the meanes of him: therefore, he is no such abhominable synner as ye would make him.

The place of the ninth of John exponded.

Whereby

Whereby we maye gather, that there be two manner of sinners: some there be, that be obstinate synners, which dw most vngodly despise both God and his wozks, and also contempne his lawes, and statutes: of such doth the blinde man speake in that place. Foz, in dede, God wyll not heare them that haue his sacred wozde, his holye institutions and ozdinances in a contempt: and dayly delyghteth moze and moze in fylthie wickednesse and sinne. Two manner of synners.

Some againe there be, that sinne of fraylnesse, but yet they dw not abide obstinatelye in theyz sinnes: they feare and dzeade God, they haue his lawes, ozdynaunces, and institutions in reuerence: Therefoze, when so euer they flee vnto the Lozde, with true repentaunce, vnfaynedlye confession of their sinnes, and amendment of lyfe, taking holde by faith vppon his mercye, declared vnto vs by his sonne Jesus Christ: they are heard by and by, and receyued into the fauour of God, and into the number of his chyldzen. We haue the Publicane foz an example which without all doubt, when he dyd praye, was an abhomynable synner. But because that his praier did proceede from a true repentant harte, though he had then no mediatour at Luk: 18

all

The argument that the Papistes

all, he was heard, and went home againe being iustified, as the truth him selfe doth testifie.

Luke.15

Againe, the prodygall sonne, when hee should come home againe to his Father, whome hee had offended so many wayes, whose substaunce he had wasted amongst whores, and harlottes: he dyd not come to any of his fathers friendes, desiring them to make intercessors for him, neither wēt he to his eldest brother, whom he knew to bee in great fauour with his Father, but dyd straight way come to his Father, saying: Father I haue sinned against heauen and in thy sight, and am no more worthy to be called thy sonne. Was he put backe, because of his abhominable offences that hee had commytted against his Father? No suche thing do we finde in the Scriptures, but rather, as sone as his Father sawe him, he had compassion on him, hee ranne and fell on his necke, and kyssed him: what shall we saye of the Theefe that honge on a Crosse by Christ, was he not all laden with sinnes, when he sayd vnto Christ. Lorde remember mee, when thou commest to thy kingdome? yet his detestable murthers and robberies, notwithstāding he was heard, Christ our sauiour,

John.9

Luke.23.

making

making him a faithfull promise that hee should be with him that day in Paradise.

These examples do sufficiently teache vs, that we ought not to be afrayd by reason of our sinnes, to come vnto our Sauiour Christ, but rather, that we ought by reason of them, to seeke most earnestlye vnto him, who doeth call synners vnto him, saying: Come vnto mee, all yee that labour and are laden, and I wyll refreshe you. Doeth not he saye him selfe, that hee came not for the righteous, but for the sinners sake: that he came not for them that were whole: but for them that were sicke? They that goe about to plucke vs awaye from him, are lyke vnto the Scribes and Pharisees, which were offended, and dyd grudge & murmure, because ỹ Christ kept company with sinners & Publicans. And they that bee afraide or ashamed to come vnto him, are like vnto those sicke persons that be afrayd to come vnto the Phisition, or ashamed to shew vnto him their disease and sycknesse. They are also lyke vnto Peter, who was ashamed ỹ Christ shoulde wash his feete, though it was so, that without it, he coulde haue no part in his kingdome: or which dyd bydde him to depart from him, saying: Lord goe from mee, for

Math. 11
Math. 9
Luke. 15
John. 13

Luk.5 I am a synfull man, whereas hee shoulde rather haue desired him, and besought him to tarrye styll in his company, that so hee might haue bene delyuered from his sins, which dyd then presse his conscience, and made him to be in such a feare.

Let vs haue still before our eyes, the poore sælye woman that had the bloodye flixe, which dyd spend al her substance vpon Phisitions, and yet she coulde not bee holpen, but rather her disease dyd ware worse and worse, tyll she came to our Sauiour Christe, the true Phisition both of soules and bodies. Chrisostome, speaking of the woman of Canance, writeth on this manner: Tell mee, O woman, syth that thou arte a synfull Woman, howe durste thou goe vnto him? I knowe, sayth shee, what I doe. Beholde the wisedome of the woman, she prayeth not vnto Iames, she doth not intreate Iohn, shee goeth not vnto Peter, she dyd not get her selfe to the company of the Apostles, she sought for no mediatour, but for all these thinges shee toke repentant for her companion, which dyd fulfyll the rome and place of an aduocate, and she did goe to the high fountaine.

Matth.9 Mark.5

Chrisost. de muliere Cananee. Hom. 12.

In eodem. homila.

Againe, if thou wylt praye or intreate man, thou doest aske what he doeth, and

it

it is tolde thée that he is a sléepe, or that he hath no pleasure, or peraduenture the seruaunt shall disdaine to make thée an aunswere: But to God, we haue no neede of these things: but where soeuer thou art, and doest call vppon him, he heareth thée. There is no néede of a porter, of a mediatour, or minister: saye onely: Lord haue mercye vppon me. And in another place: We haue no néede of Aduocats with God (saith hée) nor of any running or gadding about, for to speake faire vnto other. For although thou be aloane, and without an aduocat, and pray vnto God by thy selfe, thou shallt obtaine thy peticions. Chrisost. Hom de perfectu. Euangelii.

There doth this holye Doctour and Father bring in, the example of the Woman of Cananee, for to prowue that we shall soner be heard, when we pray our selues then when other doe praye for vs. Vereunto I may adde the saying of Saint Augustine, which is this: *Non enim ad creaturam iubemur tendere, vt efficiamur beati, sed ad ipsum creatorem, de quo si aliud quam oportet ac sese res habet, nobis persuadetur, pernicisissimo errore decipimar.* That is to say: We are not commaunded to go vnto the creatures, that we may be blessed, or obtain blessfulnes: but vnto the crator, of Auguſt. de libero arbitro lib. 3. cõp. 22.

whome, if we bee otherwise perswaded then the matter is, or then it behoueth, we are deceaued with a most pernicious errour. These wordes doe plainelye declare vnto vs, that if we will be blessed, that is to saye: if we will be iustified before God, and obtaine free remission of our sinnes, we must not go to any creatures, but vnto the Creatour him selfe: and that if we bee made otherwise to beleeue of him, then it is, we are in a pernicious errour. But are wee not made to beleeue otherwise of him then it is, when we are taught that hee is vnmercifull, and that he will not heare vs, though his sonne maketh intercession for vs, except we haue other aduocates and intercessours besides him? Merely, if we do beleeue it, or seeke to come vnto him by any other meanes, then by his onlye begotten sonne Iesus Christ our Sauiour, we are wrapped in a most pernicious errour. For, leauing the sure waye that God him selfe hath appointed vnto vs, for to come vnto him, and vnto ỹ seate of his mercye, we folowe the perrelous waye of our owne inuẽcions and dreames. If this be not to goe out of the way, I cannot tell, what it is to goe out of the way.

Iohn. 14. Acres. 5. Iere. 4

But nowe let vs come to the example

that

that they do bringe, to proue their goodlye similitude withall. Adoniah, say they, did send Bethsabe vnto her sonne Salomon for to intreate for him: maye we not likewise desire the blessed Virgin Marye, to pray vnto her Sonne Jesus Christ for vs? Forsothe if Adoniah had a brotherly hart towardes his brother Salomon, he should not haue nede to send Bethsabe vnto him: but he might haue goone him selfe, and bene welcome. All that he went about, was by some trayterous meane, to put downe his Brother from the crowne, that he might make him selfe king. It is no maruaile than, that he durst not come him selfe to his brother Salomō: sith that he had conceaued such treason against him. But what was the end of this mediation? Bethsabe did not so sone speake for him, but Salomon did straight waies cōmand to strike of his head. Vse that example who will for me, it is not very holsome for the necke. 1. Reg. 2

As for Absolon, it is no maruaile that he did seeke to bee reconciled by the meanes of Ioab. For, he knewe that his Fathers wrath, and indignation against him, was not patifyed: but wee being iustifyed by Faith, are at peace with God, through our Lorde Jesus Christ, which 2. Sam. 14

Rom. 5 dyed for vs, when wee were yet sinners much more then, seeing we are reconciled and haue by the meanes of him receyued the attonement, we shall be preserued by his life. We neede not then in all our trouble & affliction, to flie vnto any other, then vnto him that hath made this attonement. Moreouer, though Ioab dyd obtain, that the Kings Sonne should be brought home againe: Yet there was such rancour in Dauids hart, that he would not see him twoe or three yeares after. But we haue a promise, that whēsoeuer we repent our sinnes, from the bottome of our hearts, our sinnes shalbe put out of remēbrance, they shalbe no more thought vpon.

Rom 8.

Ezech. 8.

Sith then that, the graunde Captaine of the Lordes armies, who is our sauiour Iesus Christ, which hath foughten that good fight, hath made so sure an attonement betwixt his Father and vs: we wil holde our selues vnto him onely, as vnto an omnisufficient mediatour betweene God and vs: who least we should for conscience of sinne, bee afraid to come boldly vntō him, doth most louingly and mercifullye call all vnto him saying: Come vnto mē all ye that labour and are laden, and I will refreshe you.

Math. 11.

Not

Now, will I come to the similitude it selfe. If we haue (say they) any matter to an earthly King or Prince of the world, we may not come to his person without meanes: some of his Lords or Gentlemē must bring vs vnto him, and also speake and intreate for vs: in like manner, wee may not come to God, or to his onely begotten sonne Iesus Christ our Lord, without mediatours, intercessours, and aduocates: And what should these bee but the blessed Virgin *Mary*e, and the holy saints of heauen? First they do great wrong and iniurye vnto God, when they liken him vnto an earthly Prince or Tyraunt of the worlde: For, the causes why wee may not come vnto the Princes and Rulars of the earth, whensoeuer we would, without mediatours or meanes, can not be founde in him, nor yet in his sonne Iesus Christ our Lorde: And therefore this similitude, can helpe their matter nothing at all.

The similitude of the papistes is discussed

The Princes and Rulars of the earth, yf they be good, and louers of equity, they haue many enemies that doe daylye conspire their death. And therefore, is not for euery man that woulde, for to come bluntly vnto them, lest vnder apretenced

The argument that the Papistes matter, they shoulde bee Trayterously murthered and slaine. Againe, if they bee cruell and bloddye Tyrauntes, they be alwayes in feare of them selues, and will scarselye suffer the Lordes and Peeres, to come vnto them without searching, whether they haue any Weapons about them or not: much lesse that any poore mã, shoulde haue any accesse vnto them, for to declare his suite. But no such thing can there be founde in our heauenlye king and Lorde. For: dwelling in heauen aboue, he laugheth all his enemies to scorne, and hates them all that rise against him, and a-
Psal.2. gainst his annoynted our Sauiour Iesus
Math.11. Christ in playne derision, Againe, he is so
Luke.14. farre from all credulity and tirannye, that he doth most louingly call all poore wretched sinners vnto him, being readye at all times, to ease them of the heauy burthen of their sinnes.

But lett vs graunte that there is some earthlye king, that is without all feare of Treason, and which is so benigne and gentle, that he to suffer all men that will come vnto him and will declare boldlye their suites vnto him: yet cann not hee heare all matters and suites at once. And therefore all men may not come to him

when

when they would, but must be brought or
let in, by them that know whē the Prince
is at leasure to heare their causes: Els he
shoulde bee overcharged with the multitude
of sutters: But the Lorde our God is able
to heare all mens matters at once, though
they call vppon him all in one instant, or
minute of an houre. Yea, he knoweth what Matth.6.
they nēede, afore they aske, or make any Psal.139.
petition or prayer vnto him. Also the prince
is a mortall man, and occupieth a Locall
place, and can not be in all places at once,
to heare the peoples suites and mattrs,
and therefore it is needefull for them to
haue soliciters, and meane makers to the
king, by his officers, to haue their matters
heard and discused. But God our heauen-
lye king, is in all places at one time, and 2.Chro.2.
heareth all their matters, and as we haue & Esay.66.
said, knoweth all their neades, before they Jere.23.
make their petition. Psal.139
Acts.7.

All these thinges being well conside-
red, it is easye to perceyue, that their
similitude is not worth a rushe, to picke
anes teethe, for to establishe their Idola-
trous invocation of dead Saints. I do now
remember a goodly sayng of S. Ambrose, Ambr. in
which serueth very well for this purpose. epist. ad Ro.
They (saith he) being ashamed that they cap. 1.

haue neglected God, are wont to vse a verye poore excuse, sayinge: that they may by them come vnto God, as we come vnto a King by his Captaines and Lordes. But goe to: is there any man so mad, or which forgetteth his welfare so much, that hee will giue the honour of a King, vnto any Captaine or Lorde? Sith that if any bee found to goe about any such matter, they are by the Lawe condempned as Traytours? And these folkes do not think themselues guilty, if they giue the honour of ỹ name of God vnto a creature, and if leauing the Lord, they worship their felowe seruauntes, as though there were some greater thing that coulde bee preserued to God. For, we doe therfore come vnto the Kyng by his Lords, because forsoth that the King is man, and knoweth not, vnto whome he may commit the common weale: But, for to get the fauour of God from whome nothing is hidden (for, hee knoweth all mens merites) we haue no neede of a mediator, or intreatour, but of a deuout minde.

Hebr. 4. Psal. 14 Psal 139.

The similitude of the Papistes, is ouerthrown by another

But now will I bring in a similitude, which hath a sure foundation, and ground in the holy Scripturs, and sacred worde of God, which shal quit ouerthrow theirs.

For

For, why? It is onely grounded vpon the imaginations, and dreames of their own heads. What, if there were a king benigne, gentle, mercifull, and bounteous, that he would make an acte, or proclamation, whereby he shoulde exhort his subiectes, that if any among them had any matter or shute, they should all boldely without mediatours, or meães come vnto him, promising that he wouldo heare them and deliuer them frtõ heir troubles and aduersities, and from the handes of them that doe oppresse them: would not al men by that acte or proclamation, take a wonderfull bouldnesse to come vnto the king him selfe? who, except he were stark madde, or did mistrust the kings proclamation, would seeke for any mediators or meanes, for to haue accesse vnto so bounteous a Prince?

But we haue not onely most sure acte, and proclamation, which is enacted, and made in that most holy, glorious, & sacred counsaile of the blessed Trinitie, wherby we are exhorted, bidden & cõmaũded to come boldly vnto him, who aloane is able to heale all our infirmities, and to deliuer vs from all troubles and aduersities, be they neuer so great, and our enemies neuer so mighty. Math. 11.

First,

First, the Father doth set forth this comfortable Proclamation vnto vs, saying: Call vppon me in the daye of trouble, so wyll I heare thee, and thou shalt glorifye mee. Here we are not onely exhorted, bidden, and commaunded to call vpon God in the daye of trouble, but also we haue a promise, that if wee do it, wee shallbe heard and deliuered: who then being in trouble, woulde not come bouldly vnto God, and cal vpon him with a good, and sure confidence, sith that it is the blessed wyl, pleasure, bidding, and commaundement (wherevnto he hath added so comfortable a promise) that wee shoulde doe so?

Psal. 50.

Iere. 29.

In the Prophete Ieremye he, cryeth out, saying: Yee shall call vppon mee, and I shall heare you, being then so louingly called, let vs come vnto the seate of his mercye, with a stedfast trust and hope, that we shall be heard. But whome I praye you woulde not that swéete proclamation which his onely begotten Sonne, our Sauiour Iesus Christ, doth make vnto all repentaunt sinners, encourage exceedingly? Come vnto mee (saith he) all yee that labour, and are laden, and I shall refresh you. And in another place: Verylye verylye, I saye vnto you, whatso-

Hebr. 4. Iames. 1.

Math. 11.

Iohn. 16

euer

euer ye shall aske my Father in my name, he wyll geue it you. Doth not the eternall, and heauenlye wisedome of the Father speake these wordes? Euen he whiche can not lye, whiche can not denye him selfe: why then shoulde wee bee afrayde to come vnto him: Or what neede haue wee to seeke for any Mediatours, Aduocates, or intercessours, for to make any intercession for vs, sith that he doth call so gentlye vnto him, binding him selfe, and his promises with an oathe, which can neuer bee broken? Hebr.7.

Also the holye Ghost, who proceeding from them bothe, is the thyrde persone in the blessed Trinitye, doth set forth vnto vs verye comfortable edicte, or proclamation, when he saith by the mouth of the holye prophete Dauid: The Lorde is nigh vnto all men, that call vppon him in truth. And in another place: VVhosoeuer calleth vppon the name of the Lorde, hee shall be saued: Here haue we the most sure, and infallible Proclamation of the Father, of the Sonne, and of the holye Ghost, whereby we are most louinglye and mercifullye called, vnto the mercye seate of almightye GOD, and also assured that we John.15. Psal.34. Psal.144. Joel.2. Rom.10

shall e

shalbe heard, whensoeuer we doe call vpon him in faith, through our onely mediatour and aduocate, Jesus Christ our Lord.

Iam.4. Is it not then a manifest signe and token, that we doe not stedfastly beléeue the promises of God, nor neither trust in his mercie, whereof we are assured in his truth,

Rom.10. when we doe direct our prayers to any other then vnto him, or when ye séeke for other meanes to come vnto him, then he himself hath appoynted in his holy Scriptures: Reade all the whole body of the scriptures throughout, from the one ende to the other, and ye shal not find, that euer the Patriarkes, Prophites, or Apostels, did pray to any other Mediatour, Intercessour or Aduocate, but onely vnto God alone.

Gen.22. For there is no other Mediatour that can bee, found and apoynted vnto vs, besides that blessed seede of Abraham, our sauiour Christ Jesus.

Obiection. For whereas they doe alleadge, that it is read in the scriptures, that the Aungels doe sometyme praye for the elect people of God, and also that they doe offer our prayers before the Lorde: That same maketh

Aunswere. nothing for their purpose, except they could proue, that the Saintes be ministering Spirites, sent to minister for their

sakes

sakes, which shalbe heires of Saluation, Hebr.1.
or that they be appointed to waite vppon Psal.91.
vs, as the Aungelles are, whiche haue
a charge geuen them ouer vs, to keepe Psal.34
vs in all our wayes: yea, and also to
encampe rounde about them that feare
the Lorde. And this ministery and office
of theirs because that they be immortall.
shall continue as long as there be any
men abidinge there vpon the earth: that
is to saye, vntill the number of the chil-
dren of God be fulfilled: But as for the
Saintes it goeth otherwise with them.
For, as they are bounde, whiles they bee
yet in this life, to doe those thinges that
pertain to there vocation, according to the
office that God hath called them vnto: So
when they haue once perfourmed theyr
course, and are at rest with God: they haue
no more to doe with the liuing: their mini- Reuel.6.
sterye and office is at an ende, and if they
make any prayer vnto God, it is, that their
blood may be auenged one them that dwel
on the earth, desiring that the number of Math.6.
their felowes and brethren maye be ful-
filled, and that the glorious kingdome of
God being come, they maye receyue theyr
glorified bodies, which now lye in the
earth, tyll the generall resurrection of all Luk.16.

flesh.

flesh. I dow not doubt but that they dow wish vs good, & are verye desirous to haue vs in theyr blessed felowship, for as much as they are members of the same bodye that we are of.

Heb. 11.

But to saye, that they knowe our necessities, or that they heare our particuler vowes and Prayers, and offer them vnto God: It is a mere inuencion of men. For we haue not one onely iote in holye Scriptures, that doth certifye vs of it. And as touching theyr goodlye shifte, whiche being wholye destitude of the scriptures and word of God, they vse commonly, saying: That the dead Saintes, dow se and beholde in the brightnesse of the deuine countinaunce of God, that shineth vpon them as it were in a bright glasse, all the necessites, conflictes, and troubles, of men: because that is onlye grounded vppon the vaine phantasie of worldlye wisdome, it ought not to take place, in such a waighty matter as this is.

The shiftes of the foolishe Papistes.

But they are also wont to alleadge a place out of the Reuilation, for to proue that the Saints dow knowe, all that is done here in this worlde, because that the Apostle sayth there: And they followd the Lambe, whersoeuer hee goeth. These wordes say they, doe sufficiently declare

Reue. 14.

tha

that the Saints are euery where with the Lambe: If they be euery where with him, then doe they knowe all things. And hereunto bee they wont to adde the saying of Saint Hierome, who expounding these wordes sayth on this maner: If the saintes doe followe our Lorde euerye where, and he is euerye where, and in all places: then wee must beleeue, that they that are with our Lorde, bee euerye where also: not Locally, but by a celeritye or quickenesse that they haue, to perceyue that which God wyl haue them to knowe. Hieron. Co Vigilantiũ.

As touching the place that they doe alleadge out of the reuelation of Iohn: it serueth nothing for theyr purpose. For, the hundreth fowre and fourtye thousandes, that folowe the Lambe whereseoeuer hee goeth, do signify all true and faithful Christians which followe Christ: that is to saye, which doe frame theyr liuing and coeuersatiõ after his example: & do indeuor themselues in all theyr doinges to folowe his holye and blessed commaundementes, mortifying their bodies, & offring them a liuely sacrifice vnto almighty God, the Father of our sauiour Jesu Christ. But we must marke the saying of Saint Hierome at the ende of his exposition, he doth adde, that Vntrewe. 1. Io. 1 1. Pet. 1 Colos. 3 Rom. 12

the

Note.

the Saintes are in all places, not *Locally*, but by a cleritie or swiftnesse that they haue, to vnderstande and perceyue that, which God will haue them to know: Now do I denie that it is the wyll and pleasure of God, to shew vnto the dead Saintes, what is done here in this worlde. And tyl they haue proued by the Scriptures, that God will haue the dead Saintes to knowe all that is done here amongst vs. I will by the grace of God abide still in the same opinion: But I knowe that they shall be neuer able to doe it.

Saint *Augstine* shall aunswere *Hierome* and them both: when he sayth these wordes: *Vbi siquidem sunt spiritus defunctorum, vbi non vident neque audiunt, quæ aguntur aut eueniunt in ista vita hominibus, ita tamen est eis cura de viuis, quanquam quid agi omnio nesciant, quemadmodum nobis curæ de mortuis, quamuis quid agant vtiq; nescimus*: That is to saye in Englishe: the Soules of the dead are there, where they doe neyther see, neither heare, what is done or happeneth to men in this life, such care is with them for the liuing, that they are vtterly ignorant what they doe (be in the earth) as our care is for the dead whi she knowe not what they doe: who

Anguſt. de ſpiritu & anima. Cap. 26.

wor

wordes are very playne, and neede no exposition at all.

But put the case they could proue that the sayntes knowing our necessities, doe pray for vs, yet it should not followe, that we ought to praye to them, or to make them our intercessours and aduocates, sith that we haue no such commaundement in the scriptures, nor yet is there any example, eyther of the Patriarches, Prophetes, or the Apostles of our Sauyour Iesus Christ. The scriptures doe certifie vs, in certayne places, that the Aungels doe pray for the elect of GOD. And that they doe also offer our prayers vnto him: yet ought we in no wise to pray vnto them. For why? they can do nothing but that, that God commaundeth them to do, yea nothing will they do without his commaundement. Zach. 1. Reue. 8.

Therefore if we will haue them to ayde and assist vs, we must directe our prayers vnto God aloane, desiring and beseeching his diuine maiestie that hee vouchsafe to commaunde his holy Angels to ayde and succour vs in all our necessities and troubles. And then the blessed Aungels, hauing a commandement or commission of

God for to do it, will most gladlye and most dylligentlye assyst and helpe vs, but we may not desire God to commaund the dead saintes to do the same: because that they be not appointed and ordayned therto, as the Angelles are. The dead sayntes haue perfourmed their course. For vnto men it is not geuen of God, to helpe one another, but onelye in this lyfe present, whiles they be yet in this trãsitory world, which thing Saint Paul doth wel declare, saying.

Galat.6. Whyles we haue tyme, let vs do good to all men. Ye se, that Saint Paul sayth: *Dum tẽpus habemus*, whyles we haue time, as if he shoulde saye. God hath appoynted none other tyme vnto vs, for to helpe one another, but onely this present lyfe. Saint

James.5. Iames sayeth also: praye one for another, that ye may be saued. Wherby God doth commaunde vs two thinges. The one is, that we should pray one for another, that is to saye, that we should praye for them, that pray for vs. Therefore if the Saints

Mark this well. should pray for vs, we should also be bound to pray for them: but to saye that we must pray for the dead Saintes, it is to do the Saints great injury and wrong. For it is written in their own Canon Lawes: *In-*

iuriam

iuriam facit Martiri, qui orat pro Martire: That is to say; he doth wrõg vnto a Martyr, y prayeth for a Martyr. Secondly, we are commaunded to pray one for another, that we maye be saued: that is to saye, whyles we are yet in the waye of saluatiõn, that we may come to our wayes ende. It appeareth by this, that it is not the wil of God y we should praye one for another, but onely whyles we are in this worlde, that so we may exercise the workes of charitie, whyles we haue tyme, as it is sayde before. Another place do they alleadge out of Ieremie, which is this.

Though Moyses and Samuell stode before mee, yet haue I no harte to this people. Obiection.

Why say they, should Ieremiah speake so of the deadde, except hee knewe that they dyd make intercession for the lyuing? I maye a great deale better reason after this manner: Syth that neyther Moyses nor Samuell dyd praye for the people of Israell, it appeareth that there was then no intercessour of the dead. Ieremi. 15. Answer.

For, who of all the Saynctes shoulde haue taken thought for the people, if Moyses dyd not, who in this thing dyd exceede

and passe al men, whiles he did liue: therfore thus I saye, I might make my argument against them: In the extreame necessitie of the people, Moyses did make no intercession for them. It is most lykelye then that none at al did make intercession for them, sith that Moyses did passe, al men in humanitie, gentlnesse, and mercy.

What was the meaning of the prophet.

The meaning of the Prophet then is this: that God was so offended with the people, that he would not spare them, though Moises and Sammuel, whose prayers he was wont to heare aboue al other, should make intercession for them. The like in a manner haue we in the Prophet Ezechiell, where ỹ Lord speaketh on this manner, If Noah Daniel and Iob were in the Citie, as truely as I liue, they shal deliuer neither sonnes nor Daughters, but saue their owne soules in their righteousnes. As if he should saye: though Noah Daniell, and Iob were then a liue againe, they should not deliuer their own sonnes and daughters, but should saue only their owne liues in their righteousnesse, my wrath and indignation so kindled against that stifnecked people.

Ezech. 14.

And so the aforeleadged place of Ieremiah ought to be vnderstanded: For

the wordes are asmuch, as if he would say. Though Moyses and Sammuell weare nowe alyue, and should stand before me, making intercession for this people, as they were wont to doe, yet woulde I not for their sakes withdrawe my plagues frō this wicked and frowarde generation: I would not heare thē, nor gene eare vnto their prayers, but would in my fury vtterly destroy this rebellious and stifnecked people.

Reade and marke dilligently the circumstaunce of both places, and yee shall finde that it is the true sence and meaning of them.

As for the place that they do bring out of Genesis saying, that Iacob doth praye that his name, and the name of his forefathers Abraham and Isack maye be called vpon his posterity. It helpeth their matter nothing at all. Gen. 48.

For the meaning of the holy patriarch is not that his posterity should call vppon him, or vppon his forefathers Abraham, and Isack, for helpe and succour, but that his posterity might be named after him, and also after Abraham and Isack, thereby to declare that the couenaunt that God had made with Abraham Isack and Iacob (What was the meaning of the Patriarch.

did pertaine vnto them. And therefore, whensoeuer the faithfull Israelites dyd make their prayers vnto God they did alwayes desired him, to remember his seruauntes Abraham, Isack, and Iacob, putting him in remembraunce of the couenaunt wherein he had promised that he would for Abraham Isack and Iacobs sake shewe mercy and fauour vnto them. But how litle they did trust in the merits and intercessions of their forefathers it is easie to see, in the Prophete Esay, for there the whole church crieth out saying: Abraham knoweth vs not neither is Israell acquainted with vs: But thou Lorde art our father and redeemer. Therefore be at one with vs againe for thy seruaunts sake, that are of the generation of thine heritage.

To be short whensoeuer they did name in their prayers, their forefathers, Abraham, Isack, and Iacob, it was not for any help that they looked to haue at their handes but for to put god in remembraunce of the couenaunt that hee had made with them and with their posteritye for euer. But nowe that we haue our Sauiour Iesus Christ, in whose blood the couenaunte is both established and seled vp: In whose name ought we set forth or offer vp our

prayers

prayers vnto God but in his only: Moreouer that same manner of phrase that Iacob did vse, is often times founde in the Scriptures, as when Esay sayeth: Then shall seuen women take hould of one man and say we will lay all our meate and cloathing together in common. *Tantúm nomen tuum inuocetur super nos*: Onlye that thy name may be called vppon vs: that is to saye, only let vs be called thy wiues, or after thy name, that yet it maye bee sayde, that we are such a mans wiues. Esay.4.

They be also wont to bring in, the dreã of Iudas Machabeus, which is made mention of in the Machabees, where it is written that Iudas Machabeus did shewe vnto his souldyers, that he had seene in a dreame Onias and Ieremiah, houlding vp their handes towardes heauen, and praying for the people. Doth not this saye they proue sufficientlye, that the dead saynets doe praye for vs. Firste I doe Aunswere that the booke, out of the which this place is alleadged, is not authenticke nor yet Canonicall, as saynct Hierom proueth. All men may see what authoritye that booke ought to haue in thinges that pertaine to our saluation. For, first of all they cannot denie but Obiection. 2.Mach.15 Aunswere. 2.Mach.2.

that it is an abridgement of fiue bookes, that one Iason Cireneus had written which whether he were a Iew or a Gentile, no man is able to tel. For the booke was set out and written in the greeke tonge, and not in the Hebrue. Moreouer, when the holy ghost doth set forth anye thing vnto vs for an infallible doctrine or an vndoubted truth he is not wont to vse any excuse, as the aucthour of this booke doth. last of al what wisedome were it, to ground any doctrne parteyning vnto the faith, vpon a dreame: did he not think also in his slepe, that Ieremy did deliuer him a golden sword, yet when he awoke he had no such thing. I might therfore conclude that as Ieremiah did deliuer him a golden sword, so he with Onias did praye for the people. But Ieremiah dyd delyuer him no swoorde in deede, but onely in a dreame. Whereby it followeth, that the praying of Onias and of Ieremiah was dreamishe also.

2. Mach. 15 It were stark madnes to ground my doctrin vpō a dreame.

But let vs graunt that it was so as Iudas Machabeus dyd dreame: yet we do not reade that Iudas Machabeus and his hoast dyd by and by dyrecte theyr prayers vnto them, or that they dyd desyre them to pray and make intercession for the hoastes of the

the Israelits which shold within a while ioyne in battaile with the hoastes of the enemies: But we read that they all prayed with their Captaine vnto God, saying: O Lord, thou that diddest send thine Angell in the time of Ezechia King of Juda, & in the hoast of Sennacherib, didst slea an hundred fourescore and fiue thousandes, send now also thy good Aungell before vs (O Lorde of heauens) in the fearefulnesse and dreade of thy mightye arme that they whiche come agaynst thy holye people to blaspheme them, maye be affrayd. Yeare may we sæ that Judas Machabeus, notwithstãding his gay dreame did trust only in the Lord, vnto whome only his prayers be directed, and not vnto Omah, nor yet vnto Jeremiah folowing in this, the example of all the holye Patriarches and Prophets that were before him.

The praier of Judas Machabeus

They doe so abhominably wrest all the other places of the Scriptures, which they be wont to aleadge for the mainteining of their Idolatrous inuocation of Saynctes, that a man wyll be ashamed to stande in the confuting of them.

All their refuge at length, is that the saynctes were beard whiles they weare aliue. For it is written: Our fathers called

The last refuge of the papistes.

vppon

vpon thee: and were helped: they trusted in thee, and were not confounded. If saye they, they were heard, when they were yet compassed about with infirmities, how muche more are they nowe heard, being in glorie with God?

Answer. James. 5. Howe muche better dyd the blessed Apostle S. Iames reason, when he dyd say, Hely as was a man mortall, euen as wee are, and he prayed in his prayer, that it might not rayne, and it rayned not on the earth, by the space of three yeares and sire monethes. And he prayed againe, and the heauens gaue rayne. Do we not rather learne by their example, to praye boldlye vnto God, though we be compassed about with infirmities as they were, then otherwise? The holy Prophete Dauid, doth not saye that the fathers were heard, because that they prayed to any of the Patriarches that were before them, but because they praied vnto God, & trusting in him. The same selfe lesson doth Iames geue vnto vs. Let vs therefore follow their examples, and we shalbe heard as they were. As the arme of God is not shortned since: so his mercye is not waxen lesse. He is as ready nowe, to heare them that call vpon him in truth

Iam. 5.
Num. 11
Esay. 50.
Esay. 59.

trueth and veritie, as he was then. Haue we not besydes all this a mediatour, and aduocate, that appeareth continuallye in the sight of God for vs: it is vnpossyble then but that we shalbe heard whensoeuer we call faithfully vpon our heauenly Father, through our only mediatour and aduocate, Iesus Christ our Lorde. Hebr. 9.

The. 38. Chap.

How and wherein we ought to honour the Saintes.

AND, when they haue nothing to saye for their inuocations to dead Saints, being conuinced by the holye Scriptures, they crye out and saye: beholde these newe Preachers dishonoureth, defaceth, spoyleth, and maketh none accounpt of the holye and blessed Saints in heauen: and especialye they dishonour the blessed Virgin Marie, the swæte Mother of Christe Iesus, to whome was more grace geuen, then to any other creature, and maketh more of her, then of another Woman.

woman, &c. Belie vs not, ye papistes, for we geue to them that honour as we are commaunded in the holye scriptures to giue them. And therefore saint Cirill saith very truely. *At sanctos Martires neq; deos esse dicimus, neque adorare consueuimus: laudamus autem eos potius summis honoribus, quod pro veritate strenue certarunt, & fidei sinceritatem seruarunt*: That is to saye in English: But neither we saye that the holye Martyres are Gods, neyther haue we vsed to worshippe or honour them: but we rather prayse them with great reuerence, for ý they haue striued earnestly for the truth, and haue kept the sincerity of the faith of Christ. And Sainte Augustyne sheweth also, howe we must honour them saying: *Honorandi ergo sunt propter imm[itationem], non adorandi propter religionem*. The Saintes are to bee reuerenced and worshiped for immitation (that is to followe their godly doings and conuersation and not to honour them for any religiō (make them our Gods or aduocates, and haue oure confidence in them) this kind of honour we giue to the saints, and no other.

Cyril. cont. Iulianū. li 6

August. de. vera religio cap. 55.

Mat. 12. And whereas you saye, there was more grace giuen to Marye, then to any other cr[eature]

creature, because she was the Mother of Christ. You may also learne in the booke of God, to be the childe of God, is a great deale greater grace then to be the mother of Christ. Therfore saint Augustin saith, Rom. 8. Galat. 4.

Beatior ergo Maria fuit: Percipiendo fidem Christi, quam concipiendo carnem Christi. Materna propinquitas nihil Mariæ profuisset nisi felicius Christum corde quã carne gestasset. August. de sancta virginitate cap. 3.

Mary was more blessed in that she receyued the faith of Christ then in that she conceaued the flesshe of Christ. Motherlye kindred coulde haue done Mary no good, vnlesse she had born Christ, more blessedlye in her hearte, then she bare him in her flesh. And in an other place he saith: *Mater mea, quam appellatis felicem, inde felix est: quia verbum dei custodiuit: non quia in illa verbum caro factum est:* My mother, whom ye haue called blessed, therfore is blessed, because she hath kept the worde of God: not because the worde in her was made flesshe. Therfore Epiphanius saith: Christ said vnto his mother, *Vvoman, what haue to doe with thee? My houre is not yet come.* Lest any man should think our Lady was of greater excellency, he called her woman, as it weare prophesying of the sindes and sects of heresies that were to August. in Ioh. tract. 15. Luk. 11: Epiph. lib. 3 Hel. 59. Cont. coliridian.

come

come in the worlde: least any man hauing to great opinion of that holy Saint, should fall into this hereſie, and into the dotage of the ſame, for in deede the whole matter is but a mockerye, and an olde wyues tale, & ſothly to ſaye nothing elſe, but the handling of an heriſie. Therfore Origene ſaith: *Si amor menſuram tranſcenderit charitatis & qui diligit, & qui diligitur, in peccato eſt:* If loue paſſe the meaſure of charity, aſwel he that loueth, as alſo he that is loued is in ſynne.

Origen. in Lu. hom. 25

The ſayde Epiphanius ſayeth farther: Let no man eate (ſayeth he) of this erroꝛ, touching Saint Mary, foꝛ though the tree be fayꝛe, yet is not this fruicte to be eaten. Although Mary be bewtifull, and holye and honourable, yet is not ſhe to be adoured. But theſe women, woꝛſhipping Saint Marie: reherſe againe the Sacrifice of wine, mingled in the honour of the Goddes *Fortuna*, and pꝛepare a table foꝛ the Deuyll, and not foꝛ GOD: as it is written in the Scriptures, They are fed with the meate of wickednes. And againe, Their women bouſt flower: and theyr chyldren gather ſtickes to make fine cakes in the honour of the Queene of heauen. Therefoꝛe let ſuch women be rebuked by

Epiph. lib. 3. here. 59.

Iere. 44.

the

the Prophete Hieremie, and let them no more trouble the world. And let them not say, we worship the Quæne of heauen.

Thus hæ applyed the wordes of the Prophete, vnto the Virgin Mary, being Idolatrously abused by the Heretiques called Collyridianie, as shæ and other Saynts are by the Papistes abused nowe in these dayes.

This shall nowe suffyce for to proue, that Christe our Sauiour touching his manhood which he dyd take of vs is, and shalbe, vnto the wordes ende in heauen, on the right hande of the father, that is to saye, in felycitie, ioye, and glorye, being exalted aboue the heauens, made Lorde ouer all Creatures, both in heauen, and in earth, & hauing receaued a name that passeth all the glory that man can report: And that as heauen must holde him, vnto the tyme of the restitution of all thinges that GOD hath spoken, by the mouth of his holye Prophetes sinte the worlde beganne (being neuertheles hære among vs, touching his diuinity and Godhead: and feeding vs by his eternall spyrite, and by the veritie of his holye institution and ordynaunce, with the heauenlye fode of his precious bodye and blode)

Colliridian were heretiques.

Hebr. 10.
Coloss. 3.

Augustin. de agone christ & de fide & symbolo.
Matth. 28.
Philip. 2.
Actes. 3.

Hebr.9. 1.Tim.2. Rom.8. 1.John.2. Hebr.7.

blod) so hæ doeth appeare alwayes in the sight of God for vs, being an omnisufficient intercessour, aduocate and mediatour betwixt God and man, so that wée néde not to goe vnto any other for to make intercession for vs, sith that God in his holye scripture and word doth appoynt hym to be our onely intercessour, aduocate, and mediatour, and none other.

¶ The. 29. Cap.

Of Christes comming to iudgement in the laste day.

And hee shal come downe to iudg both the quick and the dead.

Actes.1. August.ad Dard Epi.57 Math 25. 1.Thes.4. John.5. 1.Thes.4.

WHO, in the time apoynted of his father shall come to iudge both the quicke & the dead, euen as he was seen to go vp (the Aungels testifyng the same) that is to saye, in the same shape, forme, figure, and substaunce. that hæ toke of vs in the Virgins womb of whome hæ toke his vndefiled substance and that being glorified and indued with immortality he did cary vp into heauen: He shall come, I say in his maiestie accompanied with all the holy Aungels descending from heauē with a shoute, & voyce of the Archangel, & trompe of God

And the dead in Chriſt, ſhall ariſe fyrſt, then we which ſhall lyue (euen we which ſhall remaine) ſhalbe caught vp with them in the cloudes, to méete the Lorde in the ayre. There be many, euen among the olde auncient wryters, that by the quicke, do vnderſtande thoſe, that do lyue in glorye with Chriſt: and by the dead, do vnderſtande thoſe, that being dead in ſinne, be alſo dead vnto God. For, ſaye they, it is not to be thought, that any ſhalbe found alyue: ſith that the Apoſtle doth ſay, that it is appoynted vnto all men, that they ſhoulde once dye. But it appeareth moſt manifeſtly, both by the wordes of our Sauiour, and alſo by the wordes of the Apoſtle ſaint Paule, that the ſame preſent time & houre, that the Sonne of God ſhall come, for to iudge all fleſhe, ſome ſhall be found alyue. For, Chriſt our ſauiour ſayth, that as the time of Noe, and of Sodome was, ſo ſhall the comming of the Sonne of man be. But who woulde ſaye that none were alyue, when the flood dyd ſodainlye ouerwhelme all the whoale face of the earth? Or when God dyd raigne Fyre and Brimſtone, vpon the inhabitours of Sodome and Gomorra? If any man would ſaye ſo, the playne and manifeſt Scriptures, ſhoulde

The opinion of many touching the quicke and the dead. Hebr. 9.

Math. 24. Luke. 17. Gen. 6. 7. Gen. 19.

reproue him a lyar.

Howe the saying of S. Paule ought to be vnderstanded.

Syth then, the comming of our eternall and euerlasting Iudge, shall be as the time of Noe and of Sodome was, it is to bée beléeued that we shall not all sléepe. Howe then shall the saying of the Apostle be fulfilled, where he doth both saye, and wryte, that is appointed vnto all men, that they shall once dye? Verilye, the holye Apostle doth sufficientlye declare him selfe, when he sayeth: Beholde, I shewe you a misterie, wee shall not all sleepe, but wee shall be chaunged, and that in a moment, and in the twinkliug of an eye, at the sound of the last Trompe. For, the Trompe shall blow, and the dead shall arise vncorruptible, and wee shalbe chaunged: for, this corruptible, must put on vncorruptible, and this mortall, must put on immortalite. This sodaine chaunge and alteration shalbe vnto vs which shall liue (euen which shall remaine) in stéede of death. For, that which in vs is corruptible, shall put on vncorruption, and that which is mortal, shall put on immortallitie.

Heb. 9.
1. Cor. 15.
1. Thes. 4.

To be shorte, this transitorye lyfe, shall in a moment, and in the twinkling of an eye, bée chaunged into a most blessed life, which neuer shall haue ende. And

this, haue we a most euident and plaine ex- Gen.5.
ample, both in Enoch, & Elias, which were 2.Reg.2.
taken vp quicke. The true meaning then
of this article (which seemeth to bee taken
out of the Sermon that Peter made vnto
Cornelius: And out of the solemne protes- Act.10.
tation, that S. Paul vseth to his Disciple 2.Tim.4.
Timothie) is, that Christ our sauiour shall
come againe at the last daye, in his glory- The true
fied manhode that he toke of vs, and that meaning
hee shall iudge both them that hee shall of this ar-
finde alyue here in the earth, and also the ticle.
dead. I meane, all those that sleepe in they^r
Graues, vntyll the generall resurrection John.5.
of all flesche. For, the Father hath com-
mitted all iudgement vnto the sonne, that John.5.
all men should honour the sonne, euen as
the Father. Which truly ought to be very 1.John.4.
comfortable, vnto vs all, & to put away all John.20.
vaine feare from the vnquiet and troubled Luke.21.
consciences of the Christians.

For, sith that hee shall come to iudge vs,
who of the Father is appointed to bee the
sauiour and redeemer of al them that put Rom.2.
they^r whoale trust and confidence in him, Hebr.10.
seking onely to be saued by the merites of John.3.
his death, passion, & bloodshedding: how can
hee that he should condemne vs? Shal he 1.John.2.
that is our aduocate, intercessour, & media- Rom.8.

1.Tim.2: for, geue sentence against vs: Jesus Christ
yesterdaye, and to daye, and the same con-
Hebr.13. tinueth for euer. If he continueth styll Je-
sus Christ, what other thing can hee do,
Math.1. but saue his people? As the Aungell most
truelye testifyed of him. Therefore, when
1.Pet.5. soeuer in the extreame agonye and con-
flicte of our consciences, our mortall ene-
mye Sathan, doth laye before our eyes,
Esai.7. that dreadfull daye of iudgement, for to
Math.1. driue vs to desperation: let vs bouldly ap-
Actes.4. peale from Christ being Judge, to Christ
Phili.2. being Jesus: that is to saye, a Sauiour of
his people.

Let vs alwaye haue in our minde an
heartes, these goodlye sayinges of Sayn
Rom.8. Paule: VVho shall laye any thing to th
2.Tim.4. charge of Gods chosen? It is God that iust
fieth, who then shal condemne? It is Chri
which is dead, yea rather, which is ryse
gaine: which is also on the right hande
God, and maketh intercession for vs. V
are in his hande, no man can take vs o
Iohn.10. because he is stronger then all. Are wee
as many as are grafted in him by a liue
Ephe.5. faith, flesshe of his flesshe, bone of his bo
Are we not his members, and he our he
How could it be then, that being our h
he shoulde cast vs awaye? Are not t

Saint Paules wordes: The husbande is the head of the wyfe, euen as Christ is the head of the congregation, and the same is the Sauiour of the body? Let vs then endeuour our selues by a lyuely faith, working through charitye, to be the body of Christ, and so maye we be sure, that he wyll come to saue, and not to condemne vs, for there is no condemnation, to them that are in Christ Jesus, which walke not after the flesshe, but after the spirite. For why? He is a sauiour of his body. Ephes.5. Coloss.1. Galat.5. Rom.8. Galat.2.

But howe can the comming of Christ vnto Judgement (wyll some body saye) bee comfortable vnto vs, syth that wee must geue account of euerye ydle worde, that euer we speake in all our life tyme? Or sith he wyll reward euery man according to his deedes? Doth not Saint Paul saye, that we must al appeare before the iudgement seate of Christ, that euerye man maye receyue the workes of his body, according to that which he hath done, whether it bee to good, or euill? Yea, at that day the very thoughts and secrētes of mens harts shall be iudged: who thē can reioyce, at the comming of so dreadfull a daye? Obiection. Math.12. Rom.14. 2.Cor.5. Rom.2. 1.Cor.4.

Verilye, these sayinges are most true, and also most dreadful, and ought to moue Aunswere.

vs to liue in the feare of God, & to obtaine, not onelye from our euyll deedes, but also from euyll wordes, and thoughtes. They ought also to put vs in remembraunce, how much bounde we are, vnto the mercye and
Rom.5. goodnesse of almightye God, which, when wee were his enemies, fightyng vnder the banner of Sathan the Deuill, against him and all his holye Lawes and ordinaunces,
John.5. did so loue vs, that he did giue his onely begotten sonne for vs, making him righte-
1.Cor.1. ousnesse, wisedome, sanctification, and redemption. Why should thē these greeuous sayinges bee dreadfull vnto vs? Is it not
Ezech.19. written: At what time so euer a sinner doth repent him of his sinnes, from the bottome of his heart, I wyll put his wickednesse out of my remembraunce, so that it shall no more be thought vpon? If our wickednesse shalbe put out of remembraunce, so that it shall no more be thought vpon: howe shall they be layde to our charge at the daye of iudgement? Is not, besides all this, Chri-
1.Cor.1. stes righteousnesse, our righteousnesse? His wisedome, our wisedome? His holynesse, our holinesse? His innocency and redemption, our innocency and redemption?
Rom.8. Doeth not Paule write: There is no con-
Rom.5. demnation to them that are in Christ Iesus

These are moze ouer the wozdes of our Sauiour Chzist. He that heareth my words, and beleeueth in them that sent me, hath euerlasting life, he shal not come into iudgement, but is passed from death to life. John.5.

What shall we say then? Shall not the faythfull beléeuers come into iudgement? Is it not written: that wee must all appeare before the iudgemẽt seate of Chzist? It is most sure that wée shall all appeare, before the iudgement seat of our Sauiour Chzist. But, as some do come to the Sessions, oz Assises there, foz to receyue theyz indgement and condempnation, some, foz to giue euidence against them, and to assist the Iudge in his office: so shall it bée in the last iudgement. Foz, the repzobate, vnfaithfull and mercilesse shall come thyther foz to receaue their deserued condemnation: And the faithfull with the blessed Aungels, foz to assist theyz Iudge Chzist, as he himselfe doth witnesse, saying vnto his Apostles: VVhen the Sonne of man shall sit in the seate of his maiesty, ye which follow me, shal sit also vpõ twelue seats, and iudge the twelue Tribes of Israel. And S. Paul ayth these wozdes: Doo ye not know that the Saintes shall iudge the world? Know ye not how we shall iudge the Angels? This

Obiection.

Aunswere.

How the faithfull shall apeare in iudgement.

Iames.2. Math.25.

Math.19. Luke.22.

1.Cor.6. Wisd.3.

in conclusion ought we to marke, and also to beleeue, that through a lyuelye fayth in our sauiour Christ, we are iustified: that is to say, we are counted iust & righteous before God, so that our sinnes, shall no more be imputed vnto vs, nor laid to our charge.

Rom.4. Gala.3. Ephe.2.

Gen.25. The misterye of Iacobs putting on of his brothers apparell.

For, as Iacob hauing not of him selfe deserued the right of the fyrst borne, dyd put on the apparell of his brother, and also his Gowne, which had a swéete Odour and smell, and so vnder the tytle and name or person of another, dyd come to his Father, that he might to his owne commodity and profite receiue the blessing: euen so, we are bidden vnder the precious pureness of our eldest brother, Iesus Christ our Sauiour, that wee maye in the sight of God receaue the testimonye and rewarde of righteousnesse, I meane that swéet and comfortable blessing, that Dauid doth speake of, saying:

Ambrose de Iacob & vita beata. lib.2.

Psal.32. Rom.4. Blessed are they, whose vnrighteousnesse are forgeuen, and whose sinnes are couered. Blessed is that man, to whome the Lord impureth no sinne. And as for our good déedes, that do procéede and come of the iustifying Fayth, which can no more be without good workes, that the Sonne can be without light, or fire without heate, although in them selues they be most vnper-

Math.5. James.4. Galat 5. Esai.64.

fect

lecte: yet in our Saviour Christ they are most perfect. For Christ is the perfection, performing, or fulfilling of the Law for a iustification, vnto all them that beléeue. Rom.10.

Sith then that we shall through Faith in our saviour Jesu Christ be iustified, that is to saye, counted iust and righteous before God, so that our sinnes shall no more bée layde to our charge, nor imputed vnto vs: Sith againe, that the vnperfection, or Rom.5. vnsufficiencie of our good workes, shall bée cleane taken awaye by the perfect and omnisufficient obedience of our Sauyoure Jesu Christ, who hath fulfylled the Lawe Wath.5. for vs all, and deliuered vs from the curse Galat.3. and malediction of it: why should those Rom.8. grœuous sentences be dreadfull vnto vs.

¶ The.30. Chap.

¶ To whome the sharpe sentences of the Scriptures are terrible.

HEre bée thrée manner of people vppon whome these sayinges ought to bée verye dreadfull. For, they shall most extrœmelye, and with all rigour be executed vnto them. These are the Infidelles, or vnfaithfull. For it is Iohn.3. written: he that doth not beleeue, is iudged

and

To whome the sharpe sentences and condempned alreadie, because he dyd not beleeue in the name of the only begotten sonne of God. And vnder them I do comprehende all the Godlesse Epicures of this wicked world, which do thinke that there is no God lyuing, as though there were neither heauen, neither hell. For, as Saint Paule sayeth vnto them that are rebellious, and disobey the truth, and follow iniquitie, shall come indignation & wrath: tribulation and anguish, vpon the soule of euery man that doth euyll.

Math.6. Psal.14. Psal.53. Wisd.2. Eccle.5. 1 Cor.15. Luke.12. Nam.1.

The second sort that ought to feare these sharpe and grœuous sentences of the scriptures are the mercilesse generation. For, as S. Iames writeth, there shalbe iudgement without mercye vnto him, that sheweth no mercy. And for this cause our sauiour Christ, shall say vnto them that shall be on his left hande: Depart from me ye cursed, into euerlasting fire, which is prepared for the Deuill and his Angelles. For, I was an hungred, aud ye gaue me no meate: I thyrsted, and ye gaue me no drinke: I was harbourlesse, and ye lodged me not: I was naked, and ye cloathed me not: I was sicke and in prison, and ye visited me not. Then shall they saye vnto him: When sawe we thee an hungred, or thirst, or a straunger, or naked,

James.2. Math.25. Luke.13. Math.7. Psal.6.

naked, or ſicke, or in priſon, and dyd not miniſter vnto thee? And he ſhall aunſwere and ſaye: Verily I ſay vnto you, in as much as ye dyd it not to one of the leaſt of theſe, ye dyd it not to mee. All theſe ſhall go into euerlaſting fire, and paines of hell.

This now is to be vnderſtanded of them, that wyll haue no pittie and compaſſion vpon theyr powre nædy Brethren, but ſuffer them moſt vnmercifullye to perriſhe for lacke of ſuccour at their hands. They that are ſuche, I meane they that ſtoppe theyr eares at the clamours and cryes of theyr powre nædye brethren: they them ſelues ſhall crye: and ſhall not be heard: they ſhall crye and craue for mercye, but no mercye ſhalbe graunted them. No leſſe rigour doubtleſſe ſhalbe vſed againſt them, if for a ſmall offence, they wyll be reuenged to the vttermoſt. For as the ſcripture teſtifyeth, he that ſæketh vengeance, ſhal find vengeaunce of the Lorde, who ſhall ſurely kæpe vnto him his ſinnes. Which thing Chriſt our ſauiour teacheth vs by a liuely parable or ſimilitude, when he bringeth in the king that doth cal his ſeruantes to a rekening & account, & vnto whome one was brought that did owe him ten thouſand Talentes, which he forgaue him quite, becauſe y he had

1. Iohn. 5. Iames. 2. Luke. 16. Prou. 21. Tobi. 4. Eccle. 4. Eccle. 13. Eccle. 14. Luke. 14. Luke. 16. Eccl. 20. 8. Math. 12.

To whome the sharpe sentences of
had besought him. But this man was full
of mischiefe, and would not shewe the lyke
mercye vnto his fellowe seruaunt, that dyd
owe him but an hundred pence: and there-
fore his Lorde was angrie, and delyuered
him vnto the Jaylers tyll he had payd the
vttermost farthing. Euen so shall my hea-
uenly Father dw vnto you (doth our saui-
our Christ conclude) except ye dw from the
bottome of your heartes forgeue your bre-
thren their trespasses.

3. The thyrd sort of people, which shall re-
ceaue iudgement without mercie, are the
iusticiaries & whoremongers, which seeke
to be saued & iustified by their owne works
and merits, and which being ignorant of
Rom.10. the righteousnesse of God, doo goe about to
set vp theyr owne ryghteousnesse: and so
wyll in no wise be subiect to the righteous-
nesse, that is auaileable before God. They
doubtlesse, shalbe called to a strayte recke-
ning and account. For why? all they that
are such, dw remayne styll vnder the curse
of the Lawe, as Saint Paule wryteth, say-
Galat.3. ing: As many as bee of workes, That is
to say: As many as goe about to be iustified
by the workes of the Lawe: are vnder the
curse. For, it is written: Cursed be euery
man that continueth not in all thinges that

a

are wrytten in the booke of the Lawe, to do them. Being then vnder the curse and malediction of God, because that they dyd moste vnthankfullye refuse the mercifull meane, that hee had of his mære goodnesse appointed them for to bée iustified by: they must néedes runne into euerlasting condempnation. Doth not the truth him selfe saye: that though we dyd all that he commaundeth vs, yet we are vnprofitable seruauntes? But who in all the world, is able to do the tenth part of that which GOD doth require of vs, and with that perfection as he wyll haue it to be done? not one man lyuing in the world. What are we then, but a thousand times worse then vnprofitable seruauntes? Luk.17.

They therefore, that goe about to bée iustified by theyr owne beggerlye workes, and stynking righteousnesse, which before GOD is as the fylthie clowtes of a monstruous woman, are most worthy to fynde Christ (whome they wyll make but a patched and an vnperfect Sauiour), a most rigorous and extræme Iudge: whereas, if mistrusting our owne righteousnesse, merytes, and doinges, we do flée and appeale to the onelye mercye of God, taking a sure holde therevppon through faith in our Sa- Esai.64. Rom.4.

To whom the sharp punishment of
nour Christ, and saying vnfaynedlye with
Psal.143. Dauid and Iob: O Lorde enter not into
iudgement with thy seruauntes, for in thy
Iob. 6. sight shall no man lyuing be iustified: Yf
Iob.14. I woulde iustify my selfe, my owne mouth
shall condemne mee: yf I would be perfect,
he should iudge me wicked: Loe, though
he slea me, yet wyll I trust in him, and I wyl
reprooue my wayes in his sight: It is so
farre of, that we ought to feare the daye of
iudgement, and comming of our heauenly
Luke. 21. and eternall Iudge, or that those greeuous
Iob. 3. sentences and sayinges ought to be dread-
1. Iohn. 4. full vnto vs: that rather our Sauiour and
Iohn. 20. Iudge biddeth vs to loke vp, and lift vp our
Rom. 8. headdes, assuring vs, that then our saluati-
on is at hand.

Yea, that we might be the more certaine
Math. 24. of it, he promiseth that at his comming, he
Reue. 1. wyll sende his Angels, with a great voyce
1. Cor. 15. of a Trumpe, and that they shall gather
1. Thes. 4. togeather his chosen, and Predestinated
children, from the foure windes, and from
the one ende of the world, to the other.
Wheresoeuer we shall be then, I meane,
when our Sauiour and Iudge shall come,
whether it be in the bowelles of the earth,
or any where else, here in this vale of mi-
serye, we may bee sure, that we shalbe ga-
there

thered togeather vnto him, there for to re-
ceiue our full and perfect saluation, boath
in body and soule. Let vs not therefore 1. Peter. 5.
suffer our enemye Sathan, to driue vs to James. 4
any desperation, by putting vs in remem-
braunce of the dreadfull day of iudgement:
But rather in the cõflict, and agony of our
consciences, let vs haue alwayes before
the eyes of our fayth (besydes the Godlye,
and comfortable sayinges, that haue bæne
brought in alreadye) that Christ shall not
onelye come as a Iudge, but as a most be- 2. Tim. 1.
nigne, and mercifull sauiour of his people, Math. 1.
And therefore Saint Paul doth write, that Luke. 2.
from heauen, we looke for a Sauiour, euen Philip. 3.
the Lorde Iesus Christ, who shall chaunge 1 Tim. 1.
our vile bodies, that they may be fashioned 1. Tim. 2.
lyke vnto his glorious body.

In the meane while let vs take hæde Luke 21.
to our selues, that our heartes bæ not o- 1. Pet. 4.
uercome with surfaitting. and dronken- Ephe. 4.
nesse, least that daye dw come vpon vs vn- 2. Peter. 3.
wares. For, it shall come as a snare, on Math. 24.
all them that sit vpon the face of the earth. 2. Peter. 3.
Therefore, we haue næde to watche, and Reuel. 14.
pray, that we may be ready when hæ com- Math. 25.
meth, and that we may stand before him,
hauing. and vsing the weapons that Saint
Paul ministreth vnto vs, while wæ are

here,

To whom the sharp punishment of
here, warring against the fierye dartes of
Ephe.6. the deuil, our enemy: where he sayth: Take
vnto you the whoale armour of God, that
1.Thes.5. ye may be able to resist in the euill day. and
hauing finished all thinges, stand fast, and
your Loynes gyrd about with veritye, and
hauing on the breast plate of righteousnes,
1.Iohn.5. and your feete shodde with the prepara-
1.Pete.5. on of the Gospell of peace. Aboue all take
the shield of fayth, wherewith yee maye
quenche all the fierye dartes of the wicked.
Hebr.4. And take the helmet of saluation, and the
sworde of the spirite, which is the worde of
Colos.4. God, and praye alwayes, with all maner of
prayer, and supplication in the spirite, and
watche therevnto with all perseueraunce,
and supplications for all Saintes. And in a-
Ephe.5. nother place he sayeth: Take heede there-
fore, that yee walke circumspectlie, not as
fooles, but as wyse, redeeming the tyme.
1.Cor.6. For the dayes are euyll. Bee ye not dronke
with wine, wherein is excesse: but bee ye
Colos.3. fulfylled with the spirite, speaking vnto
your selues in Psalmes, Himnes, and spir-
tuall songes, singing and making melody
to the Lord in your heartes. By Psalme
What is signified by Psalme by Himns, and by songes. he vnderstandeth complaintes to GOD
narrations, & erpostulations: by Himnes
he properly containeth, thanks giuing: b
song

songes, he also contayneth, prayses and thanksgiuing, but not so largely and amplye, as Himnes doe.

So now we are alliue, if we stande fast in the Lord, saith Saint Paul, and no damnation, nor troubles, nor yet the gates of Hell shall not preuaile against vs, because wee are builded vppon the sure Rocke and stoane. 1. Thes. 3. Rom. 8. Math. 16. Math. 7. 1. Cor. 10.

The. 31. Chap.

¶ The subtile meanes that Sathan vseth, to bring vs in securitie.

IN any wise let vs giue no eares, to the lying doctrines of Sathan the Deuill, who doth all that euer hee can, for to bring vs into a carnall securitye, and to make vs beleeue, that the same daye is not yet at hande. And that he might ỳ better bring this his purpose to passe: hee dyd cause hys ydle brayned Monkes, & Friers to write (and that without any grounde, or foundation of Gods word) of the signes and tokens that shall come before that daye, wherein they follow onely, the vaine imaginations, and dreames of their owne heades. Therefore wee ought in this poynte, to giue no credite

A speciall caue at or warning. 1. Thes. 5. 2. Pet. 3.

1. Tim. 1.

vnto them, but ſo content our ſelues with the infallible woꝛd of God, wherin Chꝛiſt our Sauiour doth ſufficientlye teache vs, what ſignes and tokens ſhall come beforꝛe that dꝛeadfull daye, which we ſée all to bée come to paſſe already: ſo that we ought to loke foꝛ none other, euery daye, and euery houꝛe, but that the ſame day ſhal come ſodainly vpon vs all.

Math. 24. Luk. 21. Foꝛ fyꝛſt, whereas our ſauiour Chꝛiſt ſayth: That there ſhalbe ſignes in the Sun, in the Moone, and in the Starres, and in in the earth, the people ſhalbe in ſuch perplexitie, that they ſhall not tell which waye to tourne them ſelues: Do wee not ſée all theſe thinges to be fulfilled already. What ſignes there haue bẽn in the Sun, in the Moone, and in the Starres, ſince the aſcending vp of our Sauiour Chꝛiſt, and euen in theſe our daies, it is not vnknown vnto them that reade the Hiſtoꝛyes. Againe, in what perpleritie, all the woꝛld is nowe at this pꝛeſent day and tyme, ſo that no man almoſt can tel, which way to turn him ſelfe, we do ſée it, euen with our owne eyes.

Obiection. Yea, wyl ſome man replye, we haue not yet ſéene the Sunne to be darkned, noꝛ the Moone to loſe hir light, noꝛ the Starres

fall downe from Heauen, which thinges must all come to passe before that daye, as our sauiour Christ him selfe doth testifye. Luke.21.
Elias and Enoch be not yet come, which are prophecied to come againe before that latter daye of iudgement: therefore we nede not yet to looke for it.

It is not vnknowne, that many, both of the auncient, and also of the latter writers, which in these our dayes, haue written vppon the Scriptures and worde of God, do expounde this place. The Sunne shalbe darkened, and the Moone shall lose her light, &c. Of our sauiour Iesus Christ him selfe, of his Churche, and of the Ministers thereof. For, as the naturall Sunne is darckened with the Clowdes that do arise from the Waters, and from the earth: so our Sauiour Christ, which is the true sonne of righteousnesse, is wonderfully darkened with the mistes and Clowdes of mennes Traditions and dreames, so that many tymes, his comfortable light is cleane taken away, from the eyes of our soules, and consciences. By the Moone, they do vnderstande the Churche. For, as the Moone doeth naturallye receiue hir light of the Sunne: so al the light, the true wisdome and vnderstanding of

Answer.

Math.14. Howe the wordes of Christ are taken of many.

What the same doth signifie.

What the Moone doth signifye.

Reue.6.

heauenly knowledg that the Church hath, it hath it of our Sauiour Christ: and as if the Sunne be darkened, the Mone of necessitye must loase her light: So when the chæfe light of the true Sonne of righteousnesse is taken awaye by mens inuentions, and superstitious doctrine, and Popish traditions, without all doubte, the Church must vtterly lose her light, it must nædes be without all heauenly vnderstãding and knowledge, it must nædes be in horrible darknesse, and in the shadow of death.

That the starres doe signifie. Reuel. 6. Dani. 12.

After this exposition, it is sayd that the Starres doe fall from heauen, when the ministers of Gods worde, which ought to shine in the Churche, both with lyfe and Doctrine, as the Starres doe shine in the Element, doe fall from the Gospell, and true worde of God, vnto mennes inuentions, and dreames, and vnto earthlye Doctrines of the Deuilishe Papistes, eyther for hope of worldlye honour, promotion, dignity, or else for shame, as Doctour Harding hath done, and others of his side: Or else for feare of any trouble, persecution or losse of lyuings. For, if according to the letter, the naturall Starres shoulde fall from heauen, no man shoulde be left alyue, against the comming of our Sau-

our Christ, sith, that according to the excellent doctrine of Astronomy, euery Star is bygger then the whole earth, & so the scriptures that saye, That as the dayes of Noe, and of Sodome was, so shall the comming of the Son of man be, could not be verified. Math. 24.

If we shoulde followe this exposition, which is both learned, and also most godlye, are not all thinges fulfilled alreadye? Is not our sauiour Christ, which is the true sonne of righteousnesse, vtterlye taken awaye by hipocritycall, and superstitious doctrine of that Antichrist of Rome? Is not the Church altogeather depriued of the light of Gods worde, being ouerwhelmed with the thicke darknesse of beggerly traditions, and Popishe dreames? What shoulde we saye of them, that ought as starres to shine in the Church of Christ? Are they not all in a manner fallen from the heauenly Doctrine of Gods word, and his gospell, into the vaine phancies of corrupted and earthly men? We may be sure then, that the day is at hand.

But goe to: Let vs take it as Chrisome doth expound it, which writeth that is sayde, that the Sunne shall be darkened, the Mone shall lose her lyght, and the starres shal fall downe from heauen: be- Chrisost. in Mathæum.

cause that the comming of Christ shalbe so glorious and so bright, that in comparison of it, the lyght of the Sunne, of the Moone, and of the Starres, shall be but darkenesse, that is to saye, the Sunne then, the Moone, and the Starres, shall be as though they were not at al. As when the Sunne is vp, which is the most excellent light, although the Moone, and the starres do remaine styll in the Element, yet are they not seene, but are euen as though they were all fallen downe from heauen.

The true meaning of the darkening of the sunne, Moone, and starres.

Esa. 13. 24. 34. Jere. 15. Ezech. 32. Amos. 8. Joel 2. 3. Mich. 3. Luke. 23. Reue 6.

It is also most plaine and euident, that by the darkning of the Sun, of the Moone, and of the starres, the great and horrible vengeance of God is signified, as we reade in Esay, Ieremie, Ezechiell, Amos, Ioell, and Micheas, the Prophetes. For, when God powred vengeaunce vpon the earth, it seemeth vnto them that are touched with it, and that are in perpleritie and trouble that all the whole worlde is in lyke case, and that the Sunne is darkned, the Moone hath lost her lyght, the Starres be falle downe from heauen, that the earth doth quake and tremble vnder them: To b shorte, they thinke that all thinges goe ruine with them, not because it is so dede, but because that they be prested w

no lesse agony and anguishe, than if those thinges shoulo chaunce and come to passe. By such maner of speaking then, our Sauiour dyd signifie the great perplexity and anguish of them, whome God shall powre his vengeaunce vpon, at that day of iudgement, for their rebellious disobedience against his holy and sacred word.

Howsoeuer we take these wordes, we can not excuse our selues, but that these thinges are fulfylled daylye. For wee see, euen before our eyes, in what perplexitye the enemies of God are, for the most part of them: Howe they fall into plaine desperation and madnesse, being in that case, that they thincke bowzelye, that hell shall swallow them vp quicke. Therefore, let vs not flatter our selues, or deferre from tyme to tyme, to repent and amende our lyues: For the Lord shall come as a Theefe, euen when we looke least for him. Eccle.5. 1.Thes 5. 2.Pet.3. Reue.3 16, Hebr.10. Math.11.

As for the comming of Elias and Enoch, wee maye content our selues, with the saying of our Sauiour Christ, touching the matter. For when he had spoken many thinges, in the commendation of Iohn the Baptist, he dyd adde for a conclusion: And if ye wyll receyue, the same is Elias

which

which should come: Meaning therby, that Iohn the Baptist was the same Elias, that
Malach.3. Malachy the Prophet dyd speake of, which should come before the day of the Lord, as
the Angell doth declare vnto Zachary, say-
Luke.1. ing: And he shall goe before the Lorde, in the spirite and power of Elias, to make the people ready for him.

But Sathan the Deuill, that hée might perswade the Iewes that our sauior Christ was not the Messias, dyd by the Pharisées and Scribes, blowe abrode among the people, that Elias must come in persõ, and that therfore, sith hée was not come, Christ our sauiour was not true *Messias*. For this cause dyd the Apostles aske Christ, why the Scribes sayd that Elias must come
Math.17. first? Vnto whome hée aunswered, That Elias was come alreadye, whereby they vnderstode, that he spake vnto them of Iohn the Baptist.

2.Cor.11. Euen so nowe at this present, to make the world to liue in a securitye, the Deuill goeth about by his false Prophets, to make men beléeue, that Elias and Enoch must come in persone before the second coming of Christ our Sauiour. And all this doth be to the intent, that as long as we see that they be not come personallye, we

should thinke still, that the Lord doth deferre his comming, and so begin to smyte our fellowes, and to eate and drinke with the dronken, that we maye bee rewarded with the Hipocrits, where shalbe weping, and gnashing of teeth. Matth. 24.

It is without all doubt, that Enoch and Elias be come alreadye, not in person, but in spirite. For, how many hath the Lord our God, stirred vp, and sent in these our daies, in the spirite, & power of Elias, and of Enoch, for to prowue the Idolatry? These are the twoo faithfull witnesses, whome mention is made of, in the Reuelation of Saint Iohn, by the which small number, the faithful and earnest prechers of Gods woorde, are vnderstanded. Fyrst, because that they bee inspired, and moued with the same zelous spirite, that Elias and Enoch were inspired withall. Secondly, because that they are but a small number, in comparison of the aduersaryes, and yet sufficient for to reprowue, & condemne the world of iniquity, and vnfaithfulnesse. For, in the mouth of two or three witnesses, all things shalbe established. Enoch and Elias be come alreadye. Reuel. 11. Matth. 18. Hebr. 6.

Let not then this erronious and pernicius doctrine of Satan, touching the personall

nall and comming of Elias and Enoch, se-
duce and deceiue vs. For there be many
Eliasses and Enochs in the world already,
which ought to be vnto vs a plaine certifi-
cat that the day of ỹ Lord is at hand. And
if we had none other tokens & signes, yet
ỹ words of our Sauiour Christ ought to
suffice vs, where he sayth: As the time of
Math.24. Noe and of Sodome was, so shall the com-
Luk.7. ming of the sonne of man be.

This one saying ought to put vs out of
Gen.6. all doubte, for what tyrannye, oppression,
Gen.18. and crueltie, what Pride, what excesse in
all thinges, what fraude, deceypte, swea-
ring, forswearing, vsurye, extorcion, bry-
berye, whordome, vnlawfull Marriages,
puting away of lawful Wiues, buggery,
daunsings, breaking of, he Saboth daies,
2.Tim.3 disobedience to fathers and mothers, spea-
king euyl of them that are in authoritye,
dronkerdes, glutons, and epicures, Idola-
ters: vngodlines, security, and carelesnes
railers vpō the Preachers, not regarding
their Doctrine, was vsed then, that is not
now vsed in all partes of the world: read
ye the scriptures and ye shall finde, that a
the abhominable vices: wherefore God i
Gen 6.7. times past, drowne the world: & also rain
Gen.18.19 fire and Brimstone vpon the Cities of So-
dom

dome and Gomorra, do raigne now in all places, and yet not punished.

As for Antichrist, who they saye must come before that daye, it is without all doubt that he is alreadye in the worlde. For, what worse Antichrist can we haue, then either Mahomet is, or the Pope of Rome, which is yet a thousande tymes worse thē Mahomet is? As for false Christes, all Churches and Aulters are full of them. Againe, there were neuer so many false Prophetes in the worlde, as are now at this present tyme, which seeke all manner of meanes that can be sought, now by erroneous Papisticall Doctrines: now by false and counterfaited miracles to deceiue euen the very elect, if it were possible by any meane.

Antichrist.

False Christes.

False prophetes.

Math. 24. Mark. 13.

These thinges being well considered, let vs beware that we bee none of those mockers whiche doe walke after their owne lustes and saye, where is the promise of his comming: For since the fathers died, al thinges continue in the same estate, wherein they were at the beginning. For as Saint Peter sayth: The Lord is not slacke to fulfill his promise, as some men count it slackenesse, but is patient to vswarde, and would haue no man lost, but would receiue all

2. Pet. 3. 2. Tim. 3. Jude. 1 1. Tim. 4.

2. Pet. 3. Heb. 10. Rom. 2.

2. Pet. 3. Hebr. 10. Rom. 2. 2. Pet 3. 1. Tim. 2. Ezech. 18. 1. Thes. 5. Math. 24. Reue. 3. Math 24. Mark. 13. Luk. 17.

all men to repentaunce. Neuertheleſſe, the daye of the Lorde wyll come as a thæfe in the night. Wherefore ſæing that we loke for ſuche thinges, let vs be diligent that we may be found of him in peace, without ſpot and vndefiled, & ſuppoſe that the long ſuffering of the Lord, is ſaluation. But of that daye, neither the Aungels, nor yet the ſonne of man doth knowe, but onely our Father which is in heauen.

Chriſt as touching his manhood, is ignorant of the latter daye.

And therefore I doe greatly maruaile at that madde toye of the Anabaptyſtes, which dare ſo preſumptuouſly affirme that the Lorde ſhal come this daye or that day, ſith that our ſauiour Chriſt, in that hee is man, or touching his manhode, knoweth not of it: but touching his Godhead, hee knoweth all thinges that the Father doth. Alſo, we ought to beware of all dreames & fantaſies of men which weerie themſelues and others, in ſearching out curiouſlye the time, that the Lord ſhall apeare, alledging for themſelues a vaine prophecie, and moſt falſelye aſcribed to Elias, that two thouſande yeeres before the Lawe, two thouſand yeres vnder the Lawe, and two thouſand yeeres after the Law, the world ſhall endure, and no longer: let vs not thincke that any mortal and ſinfull man, is able to

tell

tell preciſely the day or tyme that hée ſhal come, or at how many yéeres ende he ſhal come to iudgement.

The Apoſtles them ſelues being tickled with vaine curioſitye, woulde faine haue knowne it. But ſayth our Sauiour Chriſt vnto thē: It is not for you to know the times, or the ſeaſons, which the Father hath put in his owne power. If it had bēene neceſſary that we ſhould haue knowne it, our heauenly teacher and Maiſter, would not haue hydden it from vs. But ſyth that he hath hyden it, nor would in any wyſe reueale it vnto vs, it is a plaine token, that it is not neceſſary for vs to knowe it. Leauing then ſuch vaine & curious enquiring of thinges that pertaine nothing vnto vs, let vs endeuour our ſelues to knowe, thoſe thinges, that God wyll haue vs to knowe, that wée maye in all thinges frame our liuing and conuerſatiō according to the bleſſed wyll of our heauenly Father, and ſo be found acceptable nor be aſhamed when he ſhall render vnto euery man according to his workes. Verily there is no time of ſlugardneſſe left vnto vs.

Acts. 1.

Rom. 12. Prou. 25 Eccle. 3.

Rom. 11. Ephe. 5. 1. Thel. 4. Rom. 2. Math. 25.

We ſée that the ſame departing, that the bleſſed Apoſtle Saint Paul doth ſpeake of, is coms to paſſe alreadye. For, how many

2. Thel. 2.

nations

The Pope is Antichriſt, which is nations and people bée fallen awaye from the Empire of Rome? or rather, is there any Empire of Rome at all? Againe, how we many kingdomes, Lands, and Countreis haue vtterlye forſaken the higheſt Emperour of all, I meane Jeſus Chriſt our only ſauiour, with his Goſpell.

The. 32. Chap.

¶ The Pope is Antichriſt, and that man of ſinne, which shalbe reuealed before Chriſtes comming to iudgement.

2. Theſ. 2. MOreouer, is not the man of ſinne, that ſonne of perdition opened alreadye, and exalted aboue al that is called God, or that is worſhipped, ſittnig as God, in the Temple of God, and in ſhewing him ſelfe as God? For marke the doinges of the fleſhlye Idoll of Rome, and ye ſhall finde that he is the ſame man of ſinne, the ſame ſonne of perdition, and aduerſarye. For why? In his decræs and Lawes, in his beggarlye ſtatutes and traditions, he doth exalt hym ſelfe aboue all the holye Lawes and ordinaunces of almightye God, and aboue the Teſtament of the holye one of Iſraell, which is confirmed and ſealed vp, with the moſt precious

blod

reueled before the iudgement day. 2co
blod of the onelye begotten ſonne of God
our ſauiour Jeſu Chriſt: but him ſhall the
Lorde conſume with the breathe of his
Noſethrels, that is the ſpirit of his mouth
and alſo deſtroy with the appearing of his
comming. Pſal. 18.

For a taſt you ſhall ſée out of their owne
bookes, whether ỹ Pope of Rome be that
ſonne of Perdition, that doth exalt him
ſelfe aboue God or no. Franciſcus Za- Franciſcus
rabella ſayth, the Pope doth what him ly- Zarabella.
ſteth, yea, though it bée vnlawfull: and is
more then a God. Pope Nycolas ſayeth Diſtinct 69.
It is well knowne that the Pope, of the Satis euidē-
Godlye Prince Conſtantine, was called ter.
God, to beléeue, that our Lorde God the Extraua. Ioh
pope might not decre as he decred: it were ā. 22. cum:
a matter of Hereſie. Againe, in they late inter. in
Chapter at Trident, one Cornelius Biſ- Gloſſa Impreſſ. Lug-
hoppe of Bitonto, in an oration openlye duni.
pronounced these wordes: *Papulnx venit in* Anno 1555.
mundum: The Pope is the lyght, that is concil.
come into the world: but men haue loued ſub Paulo. 3
darkeneſſe more then lyght. Againe, Pa- de electi.
normitaine ſayeth theſe wordes: Chriſt, cap. licet.
and the Pope make one Conſiſtorye, and
kéepe one Courte: & ſinne onelye excep-
ted, the Pope cā do whatſoeuer God him
ſelf can do. Again, in their coūſel holdē at

Late-

Laterane in Rome, one Simon Begnius, the Biſhop of Madruſia, ſayeth thus vnto Pope Leo: *Ecce venit Leo de Tribu Iuda, radix Dauid &c. Te (Leo beatiſſime) Saluatorẽ expectauimus. &c.* Behold, the Lion is come of the Tribe of Iuda, the rote of Dauid, &c. O moſt bleſſed Leo, wee haue loked for thee to be our Sauiour. Againe, the Pope ſuffered the Ambaſſadours of Sicilia to lye proſtrate on the grounde, and thus to crye vnto him, as if it had bæne vnto Chriſt. *Qui tollis peccata mundi, miſerere noſtri: Qui tollis peccata mũdi, dona nobis pacem:* O thou (holy Pope) that takeſt away the ſinnes of the world, haue mercy vpon vs: Thou that takeſt awaye the ſinnes of the world, giue vs peace.

Conci. Lateran. Seſsion. 6. pag. 601.

Paulus. Aemilius. lib. 7.

Wherefore we maye ſaye of him, as Saint Gregory writeth of Antichriſt: *Cum ſit damnatus homo, & nequaquam ſpiritus Deum ſe eſſe mẽtitur:* Whereas he is a damned man, and not a ſpirite, by lying, he fayneth him ſelfe to be God: Anſelmus alſo ſayth: *Simulabit ſe religioſũ, vt ſub ſpecie decipiat pietatis: imo ſe deũ eſſe dicet, & ſe adorari faciet: atque regna cælorũ promittet:* That is, Antichriſt ſhall faine him ſelfe to be holye, that hee maye deceiue men vnder the collour of holynelle. Yea, and he ſhall call him

Greg. in Iob. cap. 34. lib. 33. ca. 4

Anſelmus in. 2. Theſ. 2.

hym selfe God: and shall cause him self to be worshipped: and shall promise the kingdome of heauen. Therefore to ende, Eusebius sayth: *Hoc est argumentum, eos odisse deum, quod velint seipsos appellari deos*: That is a token that they hate God, For that they wil haue them selues called by the name of God.

In the meane season least we do perishe among them, that receiue not the loue of the trueth, vnto whome, God of his righteouse iudgement sendeth strong delusion that they should beléeue lies, and so be dampned, bicause they beléeue not the truth but haue pleasure in vnrighteousenesse. Let vs sticke fast vnto the gospell of our sauiour Christ and vnto the wholsome doctrine of the holy ghoste which is the power of god to salnation to all them that beléeue. 2. Thess. 2. Rom. 2.

¶ The .33. Cap.

The strength and operation of the holy ghost working in vs

WHom, I doe also beléeue to be the Lord and geuer of life, to proceede from the father and the sonne, and to be of one substaunce with them I beleue in the holy ghost.

them both bæing true and naturall God, without beginning, and without ending: by whome the father worketh all things in the sonne, by whome he doeth create, mowe, maynteyne, vinifie, and quicken all creatures, by whome he doth call and drawe vnto hym hys elect and chosen, renueth them into a newe life, iustifieth, and sanctifyeth them, enricheth them, with many and sundry giftes, and also strengtheneth them till they come to their perfect saluation, who dwelling in vs doth with his light illuminate our minds that we may learne and know perfectly what treasour of gods bounteous mercyfulnes we do possesse and enioy in Christ. So that we may by goodright, call hym the key, wherewith all the riches of the heauenly kingdome is opened vnto vs and the eye wherewith we do ſee and behould them.

1 Cor. 12.
Rom. 8.
Acts. 2.
2. Cor. 3.

And for this cause he is called now the earnest Peny and Seale, because that he doth seale vp in our mindes and consciences, the certitude or certaynty of gods promises.

Ephe. 1.
Rom. 5.
John. 16.

Now the mayster and teacher of truth the auchour of light, the well and fountayne of wisedome, knowledge and

vnd

vnderstanding. Thys is hee that doeth purge and cleanse vs from all filthynes and ouersprinkleth vs with his sanctitude and holynes, that we may be made the worthy temples of almighty God. Thys is he, ỹ with his effectual watering, doth make vs fruictfull vnto righteousenesse, for to bring forth aboundauntly the fruits of our fayth that our heauenly father may be glorifyed through our good workes, conuersation, and outward liuing. For, the which cause, he is many tymes called water, as in these places of the prophete all yee that are a thirst come vnto the waters.

1. John. 1
1. Peter. 3.
1. C. 7. 6.
Rom 8.
Psal. 5. 1.

Psal. 1.
Math. 5.
1. Peter. 2.
John. 7.

Agayne, I will powre water vppon hym that is a thyrst and riuers vpon the dry Land. Wherevnto the sayinge of Christ doth agrée, where he biddeth them that be a thirst to come vnto hym, and to drink of the waters of life. Although he be otherwise so caled for the efficacy, strẽgth, power, and vertue that he hath to pourge and maketh cleane, where the Lord prophesieth in Ezechiel to washe his people with cleane waters. The same is he that consumeth and bourneth away the inordinate & concupisences of our flesh kindeleth our hearts with ỹ diuine loue of God

Esay. 55.
Esai. 44.
John. 7.

Ezech. 36.
Math. 3.
Acts. 1.

and of heauenly thinges, wherefore he is called by God right fyre, Finally, this is he that by hys inspiration doeth make vs wholly to liue vnto God, so that we be no more ledde by our owne sensuallity, but folow only his motion and guiding. Therefore it is sayde of Barnarbe verye well: *Quid boni in nobis spiritus operatur? monet moues & docet: mouet memoriam, mouet voluntatem, docet rationem*: That is to saye, what good doeth the spirite or holy Ghost in vs? he doeth warne, moue, and teach: he doeth warne our remembraunces, he doeth moue our wylles, and teach our reason.

Ephe. 4.

Bernard. in die pẽtecost Sermo. 2.

Therefore, if there be any goodnesse in vs it is the fruicte of his grace and vertue. But all our giftes with out him, are mere darkenes of the mind, and wicked peruersnesse of the harte. And as I do belene, that al the giftes and benifites that we doe receiue of God, through is only begotten sonne our sauior Jesus Christ, are by this printed, grauen, and sealed vp in our hartes and mindes: so I doe beléeue that all the Canonicall bookes of the olde and new Testamente, were wrytten and set forthe vnto vs, onely by his diuinie inspi-

2. Peter. 1.

ratio

ration, and that the doctryne that is conteyned in them, without all other, is sufficiente vnto saluation, as the blessed Apostle doeth testifie, saying: Continue in the thinges that thou hast learned, which also were committed vnto thee, seeing thou knowest of whom thou hast learned them, and for as much also, as thou hast knowen the holy scriptures of a childe, which be able to make thee wise vnto saluation, through the faith which is in Christ Jesu. For, all scripture geuen by inspiration of God is profitable to teache, to improue to amend, and to instructe in righteousnesse, that the man of God maye be perfect and readie vnto all good wokes.

The doctrine conteined in the old and newe Testament is sufficient vnto saluation. 2. Timo. 3.

Where vnto Chrisostome doeth agree, saying: what so euer is required vnto saluation, all the same shall ye finde in the holy Scriptures. And in an other place: Hee hath at this time (sayth hee) reuealed and opened his worde, by the preaching that is committed vnto mee. And this is the preaching, the Gospell doeth containe all thinges, both presente and to come: honour, godlynesse, faith: be shorte, he hath comprehended all thinges, in the wordes of hys preaching.

Chrisost in 22. ca. Math. Hom. 41. Hom. 1. in Epistla ad Titum.

Agayne

In Matth. 22. ca. Hom. 4. Agayne he sayeth whatsoeuer is required for our saluation, is already conteined in the holy scriptures, he that is ignoraunte shall fynd there what he may learne: hee that is stubborne and a sinner, may finde their scourges of the iudgemente to come, hee that is troubled may find their ioys and promises of euerlasting life, thorowe the beholding of which, he may be stirred to good workes. August. ad Fratres in Here. Saynct Augustine sayeth: reade the holy scriptures, wherein ye shall finde fully, what is to be followed, and what to be auoyded. Athan. cont. Gentiles. Athanasius also sayeth: the holy scriptures (sayth hee) beeing inspired from God, are sufficient to all instruction of the truth. Lira in vlti. ca. prouerb. Lira, one of the Popes owne doctours, hath these words. Likeas in a marchantes shippe, are caryed diuers thinges, necessary for mans life: So in the holy scriptures are conteined al thinges, needeful to our saluation.

Whosoeuer then doth affirme and say that the doctrine of the holy ghost, which is conteyned in the Canonycall bookes of the ould and newe testament, is not sufficient vnto saluation, and that besides it wee haue nede of mens traditions and doctrines, as though without the

we could not haue in the sacred booke of God, a sufficient instruction in thinges that pertayne to life euerlasting: Or whosoeuer sayeth and affirmeth that this holy spirit doth teach, and set forth any other word or doctrine, then is conteined in the sacred bookes of God, I dare bouldly affirme that the same man is not leade with the same holy spirit, who is the Lord and geuer of life and who procédeth from the father and the sonne shoulo lead vs into all truth, and bring into our remembraunces, what soeuer Christ our Sauiour, the heauenly wisedome of the father hath taught and set forth for the saluation of mankind: but with the spirite of errour, I meane with the spirite of Sathan the Diuil, who to the vttermost of his power, causeth men to contemne, despise, and set at naught, the holy commaundements of almighty God, that they may set vp their owne traditions, and deames and all vnder the titell, ame, and couloure of the holye ghoste.

Gala. 2.

John. 14.

Ezech. 13. Wath. 15.

Wherefore it is moste néedefull and ecessarye that wee haue alwayes before r eyes, the saying of the blessed Euange- t S. Iohn, where he sayeth: dearely.

1. John. 4. Chrisost de sancto & adorando spiritu.

beloued beléeue not euery spirit but proue the spirits whether they be of God or not. Also sayntChrisost. sayeth agréeing with the same: Many (sayeth he) do boast of the holy ghost, but they that do vtter and set out their owne fancies and dremes, do pretend him in vayne: for as Christ doth witnesse that he speaketh not of him selfe, but out of the lawe and the Prophetes: *Si quid prater Euangelium sub titulo spiritus obtrudatur, ne credamus. Quia sicut christus legis & Prophetarum impletio est, ita est spiritus Euangelij:* If any thing be brought vnto vs vnder the name of the holy ghost sayeth he besides the gospell, let vs not beléeue it: for as Christ is the fulfilling of the law and the Prophetes, so is the holye ghost the fulfilling of the gospell.

1. Peter. 1 Math. 11 Reuel. 3. Aaes 16 John. 6. Esay. 54.

For without that spirit we haue neither eares to here, nor eyees to sée, it is that spirit that openeth and no man shutteth: The same shutteth and no man openeth, The same spirit openeth the sicke womans heart that she should geue eare to Paul and in respect of this spirit, the Prophet sayeth, *Erunt omnes, docti a Deo*; They shalbe all taught of God: Whosoeuer besides dweth not beléeue, that the doctrine of the holy ghost conteyned in the

ould & newe testament, is sufficient vnto saluation: But regardeth it as vile, and of no force nor yet auctory, but calleth, nameth, and reporteth it with these words and such like blasphemy: dead ynk: a liueless matter, a dumpe iudge, that cannot speak: a black Gospell, Inken diuinity: a nose of wax: Doeth deny this article of our beléefe: I beleeue in the holy ghoste, that is to say, he doth deny the holy ghoste, to be true and natural God, sith that anye sufficiency, or vnperfection is found in his doctrine.

Ledouins citatur ab Illyrico, in Norman Concil. Albertus Pigghius. contouer. 3 in celesia. Martin. Kemnitius, in examine concil. Trident. pag. 33. Pighius Hierar. li. 3. ca. 3 fol. 103. All these are the papists sayinges.

For, why: it is the property of God to do all thinges with most consumate wherby it doth folowy he which doth any thing with vnperfection, is no true and naturall GOD. They therefore, that denye the doctrine of the hole ghost and also doe despise, mocke, scorne, and speake vnreuerently of it: conteyned in the ould and newe testament not to be perfect or sufficient to saluation, are playne Macedonians.

For they deny the holy ghost, to be true and naturall God. And all they that folowe this opinion and doctrine, not contenting them selues with the moste true and

infalible woꝛd of God, which is set foꝛth vnto vs by the holy ghoſt, are not the true Churche, and ſpouſe of Chriſt. Foꝛ, the true Churche, and ſpouſe of Chriſt, as it is boꝛne of newe, not of moꝛtall ſeede, but of immoꝛtall, by the woꝛde of God, which lyueth and laſteth foꝛ euer: ſo is it builded vpon the ſure foundation of the Pꝛophetes and Apoſtles, Chriſt Ieſus himſelfe being the chiefe coꝛner ſtoane.

Iohn.10. Ephe.15. 1. Peter.1.

Ephe.2.

To beleeue God, as God, in God.

Wherefoꝛe, we muſte learne firſt of all to beleeue God, ſecondly, to beleeue him as God, thirdely, to beleeue in God, wee muſt beleeue GOD, that is to ſaye, that he is creatour of all thinges, and that he is omnipotent. We muſt beleeue God, as God: that is, we muſt beleeue him, as he hath declared and opened hym ſelfe in his holy and ſacred ſcriptures vnto vs: To beleeue in God, that is, to put our whole truſte, confidence, and affiaunce onelye in him, and to call vnto, and vppon him, in all our troubles, miſeries, and aduerſities, and vpon none other: And alſo, conſtauntly and aſſuredly to beleeue in him, that by his power he ſuſteineth vs: and by his pꝛouidence, he gouerneth vs: by his gꝛodneſſe nouriſheth vs: and by his mercy, ſaueth vs and indueth vs with al kinde of bleſſinges

Heb.11.

Pſal.50. Wee muſt beleeue in Gods power, Gods pꝛouidence gods goodneſſe, Gods mercie.

So that wee muste beleeue in none, but in God the Father, that loueth vs: in God the sonne, that redemeth vs, and in God the holy ghost, that sanctifieth vs: although three in persons, yet one in essence and Godhead. Saint Augustine therefore sayth: *Credimus Paulo, non credimus in Paulo: credimus Petro, non credimus in Petro:* Wee beleeue (sayth he) Paule, but wee beleeue not in Paule wee beleeue Peter, but we beleeue not in Peter. August. in Ioh. tract. 35.

The. 38. Chapter.

VVhat is the true Church of God and where in it is.

THis then shalbe my beleefe, touching the true Catholique and vniuersall Church. All they that are begotten of newe, with the immortall seede of Gods worde, and are builded vpon the foundation of the Prophetes and Apostles, hauing Christ for their chiefe corner stone, by whose onely spirite and worde they are guided and ruled, in I beleeue the Catholike Church. 1. Peter. 1. Ephe. 2.

VVhat is the true Churche of

in what countrey or nation vnder the heauens so euer they be, are the true church of Christ, wee maye also define and sette forth the Church after this maner: The Church of Christ is the holy congregation of the faithfull, which by a true and liuelye fayth, are with a true and incorporated in our sauiour Christ, whose members they are. And bicause that our sauiour Christ is the true sonne of God, all his members by him, are the sonnes of God. Jesus Christ in the head, and the true Christians are his bodye. Ye is the Bridegrome, and the faithfull are hys spouses, which he doth cleanse with his blode, geuing health and saluation vnto his body, and sauing his people from their sinnes.

what ỹ true Church of Christ is.

Ephe 5.

Ephe. 5.

John. 25. Math. 1.

This Church is affirmed or boũd to no seueral place, but whersoeuer two or three are gathered in the name of the Lorde, I meane of our sauiour Christ, ther the true Church is. They therefore that doe alight and binde the true catholike Church, to this place or that place, as though it could be no where els, as our papists do, are in this thing greatly deceiued. For, though ỹ whole world were so ouer whelmed with Idolatrie & superstition, that there shoul

Math. 18 The Church is bound to no seueral place.

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ſéeme to be no Church at all, yet God hath alwayes his elect and choſen in one corner or other, although they be vnknowen vnto the worlde.

Yea many times the faithfull congregation is vnknowē vnto the true and faithfull ſeruauntes of God, as we maye ſe by the example of Eelias the Prophet, who complayned that he was lefte alone: But the Lorde made hym an aunſwere, that he had ſeuen thouſandes lefte in Iſraell, which had not bowed their knées vnto Baall. Who woulde not then haue thought, that the Church had bene at that tyme in Iſrael or in Samaria, where fours hundred and fiftie falſe Prophetes continually, which did fæde at Ieſabelles bord, or that there had bæn no Church at all: yet we ſæ that God had euen at that time his flocke, which he did preſerue and kæpe vnto him ſelfe, although they were ſcatted abroad, and not ſcarcely knowen of the true and faithfull Prophetes of God. .Reg. 19. Rom. 11.

Therefore, it were good to haue alwayes before our eyes, the goodly saying of Hilary, which writeth on this manner: One thing (ſayeth he) I warne you of, beware of Antichriſte, It is not well that we haue ſuche a pleaſure in the walles: Hilarius contr. Alex.

It

It is not well that ye honour and reuerence the churche of God in houses, and buildinges: It is not well, that vnder the couloure of them, ye doe bring in the name of peace. It is to be doubted that Antichrist, shall sit in them? The Mountaynes, the Woodes, the lakes, the prisons, and miery doungeons, are more sure for mee. For the Prophetes remayning in them, or beeing let downe into them did their prophesie.

The outward tokēs of the true Catholike Church.

This then is my beleefe, that although the true preaching of Gods word, and the right ministration of the sacramentes, according to the Lords institution and ordinance, are the most infallible tokens, and signes whereby the true Church of God is knowen here vppon the earth: yet many and sundry times by the righteouse indgement of almighty God, oure sinnes & wickednesse deseruing the same, these signes and tokens are so taken awaye, that it is impossible for the worlde to knowe, where this true Church of god is. And yetnotwithstanding, God hath still is folcke in one place or other, hee hath still his elect and chosen whom hee doth preserue & kæpe in the midst of this peruerse and crooked generation whiche

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contenting them selues with the heauenly doctrine of the holy ghost, which is conteined in the canonicall bookes of the oulde and newe Testament.

The. 35 Chapiter.

Christ is the head of his churche and not the Pope.

WE acknowledge none other head then oure sauiour Christ, as it is written, that God hath made him, aboue all thinges the head of the congregation, which is his body, and the fulnesse of him, that fylleth al in all thinges. Whereby all the faythful doe gather, that he only can be the heade of the Church whose body the Church is: But the Church is the body of Christ only, therefore Christ only can be the head of the Church. Agayn in another place it is written: And he is the head of the body of the congregation, which is the beginning and first begotten of the dead: but who is the beginning and first begotten of the dead, sauyng only our sauioure Christ: We may well saye then: that he onelye is the head of the Church. Moreouer saint Paule sayeth: that as the husbande is the heade of the wyfe, so Christe is the

Ephe. 1.

Whoes bee the head of the Church Colos. 1.

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head of the church being the Sauioure of the body,

An Argument. These wordes are playne, and do manifestly declare, that he only that is the sauiour of the body, can be the head of the congregation and Church: but it perteyneth only to Christ to be the sauiour of his body: Therefore Christ only can be the head of the faythfull congregation and church. Moreouer, who would not iudge that woman to be an aduoutresse, that had two heades, that is to say: two husbands. All men would count that woman to bee a most filthy and stinking harlot. Saincte Hierom therefore sayeth these wordes:

Hieroni. ad Damasum. *Ego nullum primum, nisi christum sequens: beatitudini tuæ, id est, Cathedra Petri communione consocius.* I following no first, nor chief man but only Christe, am ioyned as fellow in communion vnto thy blessed that is to saye, to Peters chayre. Mark here S. Hierom sayth he knoweth no firste, no chiefe head, no not the Pope him selfe, but onely Christ. Agayne, he sayeth not I am bound to thy commaundementes: but I am ioyned as fellowe, in communion vnto the blessednesse.

Saint Gregorie also sayeth: *Quid Chri*

Christo vniuersalis ecclesiæ capiti in extremi iudicij responsurus es examine, qui cuncta eius membra tibimet conaris vniuersalis appellatione supponere? What aunswere wyll you make vnto Christe, the heade of the vniuersall Churche, when thou shalt bee examined at the last iudgement, that thus goest about, by the name of vniuersall Bishop, to make all his members subiect vnto thée? Sainct Chrisostome, to pull downe the Pryde of such as wyl exalt thē selues, aboue their head Christ: saith, whosoeuer desireth Primacie in earth, in heauen he shall finde confusion: Neyther shall he be accounted among the seruants of Christe that wyll once intreate of Primacie.

What shall wée saye then, of that whore the Churche, that besides Christe the onelye headde, and husbande of the faythfull congregation, doeth acknowledge that Antichrist of Rome to bee her heade, referring his lawes, Decræs, Statutes, and durty Traditions, before the wholesome doctrine of oure Saviour Christ? As the argumentes that the Popes dearlinges are wont to bring in, for to prmue their fleshly Idol to be the supreame head of the Church: they are so childishe, that I

Church of Rome is an whore.

Christ is the head of the Church, maruayle that they bee not ashamed to alleadge them.

Mat.16 Argumẽts of papists whereby they go about to proue the supremacy of the Pope.

First, for a foundation of their Doctrin, they bring these wordes of Christe: Thou art Peter, and vpon this Rocke wyl I build my Church: And I wyll geue thee the keies of the kingdom of heauen. Doth not Christ promise here plainly (say they) that hee wil both build his Church vpon Peter, and also geue him the keyes of the kingdome of heauen? Againe, bee not these the wordes of Christ: Thou art Simõ, the son of Ionas, thou shalt be called Cephas? Here may we see, that Christ dyd appoint Peter, whose successours, all the holy Popes and Bishops of Rome, are, to be the supreme head of his congregation & Church. For, what should be his meaning else, when he sayth: And thou shalt bee called Cephas: Did not he also saye, that he would build his church vpõ him? In dede I may say of you as Barnard saith: *Successores omnes cupiunt esse, imitatores pauci*: Euery one coueteth to bee successours (of the Apostles) but fewe are followers (of them.)

John.1

Not that ye shoulde be heads of his Churche.

Aunswere.

Bernard. Serm.78

All

The.36.Chap.

¶ All the Apostles had equall power, to binde and to lose, with Peter, and the Keyes were equallye deliuered to them all.

BEcause no man shal think, that this our Doctrine, is a newe founde Doctrine (as the enemies of al truth, are wont lyingly to call it, I wil bring certain auctorities of the faithfull Fathers of the Auncient Catholique Churche, which shall make this matter so plaine, that any man, except he wyl obstinately bée blinde still, shalbe able to espie out all their knauery.

First, I will bring Saint Ciprian, vpon these wordes: And I will giue thée the keies of the kingdom of heuen, who writeth after this manner: In the person of one man, the Lorde dyd giue the keyes vnto al the Apostles, for to signifye the vnitye of them all. For, truely all the Apostles were euen the same that Peter was, they were indued with like fellowship of honor and power, but he did begin with vnity: that is to saye, with one, that thereby it might bée signified, that there is but one Churche of Christ: wée learne

Ciprian. de simplicitate Prælatorũ.

The Apoſtles had al equal power, to by this, that the keyes were giuē to al the Apoſtles, as well as vnto Peter.

Origen. in Math. trac. 1

Saint Origene ſayth: *Hoc dictum, tibi dabo claues regni cœlorum, cæteris quoque cō. mune eſt. Et quæ ſequuntur, velut ad Petrum dicta, ſunt omnia communia:* This ſaying, to thée wyl I geue the keyes of the kingdom of Heauen, is common to the reſt of the Apoſtles: and the wordes that folow, as ſpoken vnto Peter, are common vnto all.

Hieron. cōt. Iouinia. li. 1

Saint Hierome alſo ſayth: *Dicis, ſuper Petrum fundatur eccleſia: licet ad ipſum in alio loco ſuper omnes Apoſtolos fiat, & cūctis claues regni cœlorum accipiant, & ex æquo ſuper eos eccleſiæ fortitudo ſolidetur:* Yée wyl ſaye, the Churche is founded vpon Peter. Notwithſtanding, in another place, the ſame thing is done vppon all the Apoſtles: and all receiue the keyes of the kingdome of heauen: and the ſtrength of the Church is founded equally vpon them all.

Ambr. de dignitate Sacerdotali. cap. 2

Sainct Ambroſe to the ſame purpoſe ſayth: Our Lorde ſayde vnto Peter, Fæde my ſhœpe. Which ſhœpe and flocke, not only bleſſed Peter then receiued, but he receiueth the ſame together with vs: And we haue receiued the ſame together with him.

Auguſtine.

Saint Auguſtin hath theſe wordes: *Cu Pet*

Petro dicitur, omnibus dicitur, amas me? Paſce oues meas: These wordes of Christ, louest thou me? Fede my sheepe: when they are spokē vnto Peter, they are spoken vnto al Priestes, or Ministers. de ago. christia. cap. 30

Beda, plainely sayeth these wordes: *Potestas ligandi, & soluendi quamuis soli Petro à domino data videatur, tamen absque vlla dubitatione, noscendum est, quod & cæteris Apostolis data est*: The power of bynding & lowsing, notwithstanding, it seeme to bee geuen onelye vnto Peter, yet without all doubte, wee must vnderstande, that it was giuen also to the rest of the Apostles. Beda. in Homi. in Euangeli. quem me dicunt.

Saint *Augustine* sayeth, *Petrus quando accepit claues, ecclesiam sanctam significauit*. Peter when he receiued the keys, signified the holy Church. Therefore (sayth hee) whē they were al asked, Peter alone doth make aunswere, and it is sayd vnto him: And I wyll giue thee the keyes of heauen, as though he alone had receiued auctho-rite to binde, and to loſe: whereas hee had spoken that for them al, and receiued this (as bearing in him selfe, ỹ person of vnitye) with them all. Augustin. in Ioh. trac. 50 In trac. 124

The meaning is this: when our sauiour Christ did aske his Apostles, whome they thought him to be? Peter alon did make an- Math. 26

The Apostles had al equal power, to swere, which dyd serue for them all. For, though on alone had answered, yet Christ toke it, as if they had al answered, like to a Jurie of twelue men, one maketh aunswere for all, and the Judge excepteth it: although euery on had spoken. And as the aunswere of one, did serue for them all: so the promise that was made vnto one, was made vnto them all. Which thing is most true. For, loke what hee did promise to one, the same doth hee performe vnto them all, saying these wordes: As my Father hath sent mee, so doe I send you. And when he had spoken these wordes, hee dyd blowe vpon them, saying: Receiue the holye ghost, whose sinnes soeuer, ye doe forgiue, shalbe forgiuen vnto him: and whose sins soeuer ye do retaine, they shalbe retained vnto him. Which doth plainly agree with the wordes, that he speaketh vnto them in the .xviii. Chapter of Saint Mathewe. But I thinke it expedient, and necessary for the instruction of the vnlearned and ygnoraunte people, to shew what our Sauiour doeth vnderstande by the keyes.

An example.

John. 20

Wath. 18.

What Christ meaneth by the keies.

And here wyll I bring nothing of mine owne, but Chrisostome, an auncient writer of the Greeke Churche: shall discus

al the whoale matter. The keye (ſaith he) is the knowledge of the woꝛd of the ſcriptures, whereby the gate of the trueth is opened vnto men. And the kæpers of the keyes, are the miniſters, vnto whome, charge is giuen to expounde and declare ẏ ſcriptures. Sanct Tertullian alſo ſayeth: *Quam clauem habebant doctores, niſi interpretationem legis?* What keyes had the Doctours of the Law, ſauing the expoſition of the Lawe? Saint Hierom alſo hath theſe woꝛdes: *Duces eccleſiæ habent claues ſcientiæ, vt aperiant ſcripturas creditis ſibi populis. Vnde præcipitur, vt magiſtri aperiant & diſcipuli ingrediantur*: The Captains of the Church, haue the keies of knowledg, to opē the ſcriptures vnto the people to them committed. Therfoꝛe, commandement is giuen, that the Maiſters ſhould open, & ẏ Scholers ſhoulde enter. Sainct *Ambroſe* ſaith: *Remittuntur peccata per dei verbū, cuius leuita eſt interpres*: Sinnes be foꝛgeuen by the woꝛd of God, the expounder wheꝛof is the Pꝛieſt. Saint Auguſtine agreeing with them al, ſayth: *Claues eſt dicenda, qua ad fidem pectora dura reſerantur*: That ought to be called the keye, where with the hardneſſe of mens hearts is opened vnto faith.

Chriſoſt. in Math. 23. ca Hom. 44.

Tertul. con. Martionem. lib.

Hieroni. in Eſaiam. li. 6. cap. 14

Ambro. de Cain. &. Abel. lib. 2

Auguſt. de Sanc. Ho. 27

The Apostles had al equal power, to

Who be the keepers of Gods kingdome.

Here may wee see that al the true Preachers of Gods worde, are keepers of those keyes, and not the Bishop of Rome only: for of him Christes wordes may bee verified, when hee sayth: Ye haue taken away the keyes of the kingdome of heuen; and neyther do you enter your selues, nor wyll you suffer others that would enter.

Luke. 11.

Of the Popes keyes, it is well sayde of Vesselus: *Claues Papæ, & prælatorum non aperiunt regnum dei, sed claudunt potius:* The Popes, and the Prelates keyes, do not open the kingdome of God, but rather shut it. It was sayde generally vnto them all, Goe yee into the vniuersall worlde, and Preache the Gospell vnto euerye creature: hee that beleeueth, and is Baptized, shalbe saued: and hee that beleeueth not, shalbe condemned.

Vesselus subditis, & superio.

Mark. 16

In these fewe wordes of our Sauiour Christ, two thinges are to bee considered, and marked. First, we do learn by them, that the keyes of the kingdom of heauen: that is to saye, the preaching of the Gospel, is committed vnto them al: I meane, vnto al the Apostles, and not to one more then another. Secondlye, wee learne by them, that to lose, is none other thing, but to certifie by Gods word, the consciences

Two thinges are to bee marked in Christes wordes.

What it is to loose.

of

of the true beléeuers that their ſinnes are frælý forgiuẽ, through faith in our Sauiour Chriſt Ieſu. Which thing being done by the true and faithfull Miniſters of the Church here vpon ẏ earth, taketh no leſſe effect in all true repentaunt ſinners, then if it were done in heauen, in the ſacred counſaile of the holy and bleſſed Trinity. And for this cauſe doth Chriſt our ſauiour ſaye: VVhatſoeuer ye looſe here vpon the earth, is looſed in heauen. Actes. 3. Rom. 1 Rom. 4 Meth. 18.

Therefore, Saint Hierome accordeth herewith, ſaying: *Quæcũque ſolueritis ſuper terram, erunt ſoluta & in cælo. Saluunt autem eos Apoſtoli ſermone dei, & teſtimonij ſcripturarum, & exhortatione virtutum:* Whatſoeuer thinges ye loſe vppon earth, they ſhalbe loſed in heauen: but the Apoſtles loſe them by the word of God, and by the teſtimonies of the Scriptures, and by exhortation vnto vertue, Hieron. in Eſaiam. li. 6 cap. 14.

Saincte Auguſtine alſo ſayth: Nowe are you cleane, becauſe of the words that I haue ſpokẽ vnto you. *Quare non ait, mũdi eſtis propter baptiſmum, ue loti eſtis? Niſi quia & in aqua verbum mundat: non quia dicitur, ſed quia creditur:* Wherefore ſayeth he not, you are cleane becauſe of the baptiſme wherwith ye are waſhed? Sauing that euen in the water, Auguſtin. in Ioh. trac. 80

it

The Apoſtles had al equal power, to it is the woꝛd that maketh clene: Not because it is ſpoken, but because it is beléued. Againe hée ſayth, *Fides noſtra eſt clauis regni cœlorum:* Our faith is the keye of the kingdom of heauen. Ambroſe ſayth these woꝛdes: *Remittuntur peccata per verbũ dei, cuius leuita eſt interpres*: Sinnes be foꝛgeuen, by the woꝛde of God, the expounder wherof, the Leuit, oꝛ Pꝛieſt.

Augustin Io. trac. 124.

Ambroſ.

Therefoꝛe, S. Paul calleth it *Verbum reconciliationis*, the woꝛd wherby we be reconciled to God. Againe, he calleth it, *Potentia dei ad ſalutem, omni credenti:* The power of God vnto ſaluation, to euerye one that doth beléue.

1. Coꝛ. 5

Rom. 1

And on the contrary part, to binde here vpon the earth, it is none other thing but to certifye by the ſame woꝛd, the vnfaithful ſinners, which wil geue no eares vnto the glad tydinges of the kingdome of heauen: their ſinnes are ſtil in remembꝛance before God, vnto euerlaſting condemnation, bicauſe they will not beléue one the name of the only begotten ſonne of God. And this being duly and rightly done, according to the inſtitucion and oꝛdinãce of Chꝛiſt our ſauiour, is of no leſſe efficacy ſtrength, then if the Father, the ſõne, and the holy ghoſt had done it, as the heauenly

What it is to binde.

wille

wiſedom of the father doth teſtify in the ſelfe ſame place, ſaying: VVhatſoeuer ye shall binde here vpon earth, shalbe bound in heauen. Math. 18

If it pertaineth onely to the Biſhop of Rome, who moſt lyingly doeth boaſt him ſelf to bée the ſucceſſour of Peter, to preach the frée remiſſion of ſinnes, vnto the true repentaunt ſinners, and eternall condemnatiõ vnto the vnrepentant and vnfaithfull: then hath hée aloane the keyes of the kingdome of heauen: but any Childe may learne, by the wordes of our ſauior Chriſt, that this office doth pertain generally vnto al the faithful preachers and miniſters of Gods word.

Saint Auguſtines wordes therefore are plaine: *Si autem in Petro non eſſet eccleſia miſterium, non es diceret Dominus, tibi dabo claues, ſi autẽ hoc Petro dictum eſt, non habet eccleſia, ſi autem eccleſia habet, quando claues accepit, eccleſiam totam deſignauit*: If in Peter, were not a miſtery of the Church, the Lorde woulde not haue ſayde to him, I will giue to thée, the keyes of the kingdome of heauen: If this were ſpoken onely vnto Peter, the Church then hath them not, if the Churche hath them, then when Peter receyued the Keyes, he ſignified the Auguſtin. in Iohn. tra. 50

whole

The Apostles had al equal power, to whole Church. Saint Ciprian also sayth: *Christus eandem dedit Apostolis omnibus potestatẽ:* Christ gaue to al his Apostles like power.

Ciprian. de simplicitate Prælatorũ.

We maye right well then conclude, that this saying of Christ: And I wyl giue thee the keyes of the kingdome of heauen, &c. Doeth make nothing for the maintainaunce of the Popes supremacie; no more then ỳ saying that goeth before, where it is sayde: Thou art Peter, and vpon this Rocke wyll I build my Church. For as Saint Augustine writeth: *Idcò quippe ait dominus super hanc petram ædificabo ecclesiam meam: quia dixerat Petrus, tu es Christus filius Dei viui. Super hanc ergò inquit Petrã quam confessus es: ædificabo ecclesiam meam. Petra enim erat Christus: super quod fundamentum etiam ipse ædificatus est Petrus. Fundamentum quippe aliud nemo potest ponere, preter id quod positũ est, Christus Iesus:* Therefore the Lord dyd say: (Thou art *Peter*) and vpon this Rocke wyl I build my Churche, because that Peter had sayd: Thou art Christ the Sonne of the lyuing God. Therefore (sayth he) vpon this Rock that thou hast confessed, I wyll builde my Church. And the Rock was Christ: vpon which foundation, Peter also is builded

Math. 16

Auguſt, in Io. trac. 124

1. Cor. 10
Ephe. 2
1. Cor. 3

For

For, none other foundation can any man laye, beſides that which is layde already, which is our ſauiour Jeſus Chriſt.

Againe, in another place hee ſayth theſe wordes: *Tu ergò (inquit) Petrus: & ſuper hanc Petram quã confeſſus es: ſuper hanc Petram quam cognouiſti, dicens: Tu es Chriſtus filius dei viui: ædificabo eccleſiam meam. Super meipſum filiũ dei viui: ædificabo eccleſiam meam. Super me ædificabo te: non me ſuper te, Nam volẽtes homines ædificari ſuper homines, dicebant: Ego quidem ſum Pauli: Ego autem Appollinis: Ego vero Cæphi, ipſe eſt Perinis. Et alij qui nolebant ædificari ſuper Petrum: Ego autẽ ſum chriſti:* Thou art Peter (ſaith he) and vpon this Rocke which thou haſt confeſſed: and vppon this Rock, whom thou haſt acknowledged, ſaying: thou art Chriſt the ſonne of the lyuing God, I wyl builde my Church. Upon my ſelfe, being the ſon of the liuing God, I wil build my Church: I wyl build thee vpon me, not me vppon thee. When men would build vpon men, they dyd ſaye: I hold of Paul: I hold of Apollo: I hold of Cephas, whiche is Peter. And other which woulde not bee builded vpon Peter, but vpon the Rock: ſayd, I am Chriſtes. Whiche very wordes alſo Bede doth, as it were verbatũ, which word for

Auguſt. de verbis dom. Serm. 13

1. Cor. 1

1. Cor. 10

Bede in Cor. 1

The Apostles had equal power, to
worde, writing vppon the Corinthians.
Saint Ambrose sayth likewise: *Dicit Dominus ad Petrum: Super istam petram ædificabo ecclesiam meam: hoc est, in hac catholicæ fidei confessione, statuto fidelis ad vitam.*

Amb. ad Ephe. cap. 2

The Lorde sayde to Peter: Vppon this Rocke will I builde my Churche: that is, in this confession of the Catholique faith, I appointe all the Faithfull to liue. Saint Hierom hath these wordes: *Secundum autem metaphorã petræ, rectè dicetur ei: ædificabo ecclesiam meam super te:* That is, by a metaphorical speache of the Rocke, it is well said to Peter: I wil build my Church vppon thée.

Hierom. su. Math. ca. 16

These holy Fathers of the auncient catholique Church, doe manifestly proue by the Scriptures, that the Rocke which the true Church is builded vpõ, is our Sauiour Christ him self, the sonne of the liuing God. Here might I bring Chrisostome, Cirill, Hillary, which all by the Rock that the Church is builded vpõ, do vnderstand, a strong and stedfast faith in our Sauiour Christ, and a true confessing of his name: but I haue already alleadged them.

Chri. serm. 21. de pent. Ciril. dialo. de trinitate lib. 4 Hillari. de trinita. li. 6

Now wil I come to the other saying of Christ, where he saith vnto Peter: Thou art Simon the sonne of Ionas, & thou shalt

John. 1

bée

bée called Cephas, which (ſaith ỹ Euangeliſt) is by interpretaciõ a Stone. If al the Popes of Rome then, with al their ſmoth ſhauen faced gracelinges, ſhould affirme vnto me, ỹ this word, Cephas, doth betoken a head, I would account thẽ as accurſed, Ye may ſée how they are not aſhamed to wreaſt the ſcriptures, and to giue them a cleane contrarye interpretacion, that ſo they may maintaine and vphold ſtil their vſurped ſupremacie and power. The holy ghoſt ſaith: that, Cephas, by interpretaciõ, is a ſtone: The Biſhop of Rome, ſayth, ỹ Cephas doth betoken & ſignify a head: and therefore, ſith that hée is the ſucceſſour of Peter, hée ought to bée the ſupreame hed of the Church.

Whether of theſe two ought wé to beléeue? If an Aungell from Heauen, ſhould preache any other Goſpel vnto vs, then wé haue receiued alreadye, Saynct Paul biddeth vs to count it accurſed. Curſed be they then, that dare expounde the ſcriptures otherwiſe then the holy Ghoſt hath expounded them: yea, euerlaſting damnation hangeth ouer their heades, in what eſtimatiõ ſoeuer they be in this wicked world: though the world I ſaye, do eſteeme them as Gods, yet beforе ỹ liuing

God

The Apostles had equal power, to God and his Sonne Christ our Lord, are they accursed.

Obiection

Why? will these good fellowes saye, is not Peter alwayes named first, whensoeuer the Apostles are rehearsed by name? doth not this sufficiētly declare, that he is appointed of God to be the supreame head of his Church.

Aunswere

I aunswer againe, that if it bée to be named first, doth purchase or get any preheminence, then Cæsar must be preferred before God, sith that Christ the wisdome of the Father doth name him first, whē he sayeth: Render vnto Cæsar that pertaineth

Math. 22

vnto Cæsar: and vnto God, that pertaineth vnto God. Might I not by the same reason, proue that the virgin Mary is inferiour vnto all the Apostles, sith that in the

Actes. 1

Actes, Luke doth rehearse and name her last: but that will they neuer graunt, sith that they wil haue her to be the Quene of heauen, the mother of mercy. &c.

Howbeit, where they say that he is alwayes named first, it sounded like a lye, for in the Epistle to the Corinthians, hée is named last, and also in the Epistle to the Galathians, hée is named after, I meane, where S. Paul doth proue, by many arguments, that he is nothing inferior

vnto

vnto him. But it appeareth moſte manifeſtly, that Peter was in no higher authority, then the other Apoſtles, ſith that being ſent of them, vnto Samaria wyth Iohn, hee doth obey. Yea when Paule dyd rebuke him to his face, becauſe that hee walked not vprightly, he did geue place vnto him. It is moſt playne and manifeſt then, that the bleſſed Apoſtle ſaynct Peter neuer acknowledged ſuch ſupremacie, as the Antichriſt of Rome, doeth moſte tiranouſly vſurp now a days: much leſſe, that he would haue ſet forth him ſelfe for the ſupreme head of the vniuerſall Church of Chriſt. Gala. 2.

Peter no higher in auctority thē ỹ other Apoſtles.

The. 37. Chapiter.

The true Church of Chriſt is but as a witneſſe to the word of God, adding nothing to it, nor taking ought from it.

Therefore wee conclude that the true Catholique Church, doeth acknowledge none other heade, but onely oure Sauioure Chriſte contenting it ſelfe with his holy word, adding nothing vnto it, nor taking ought away from it.

For sith that the faythfull congregation beeing inspired with the same spirit, that they were inspired withall, whiche did leaue the scriptures vnto vs by wryting, doth but as a witnes, receaue authoritie, and allowe the bookes of the oulde and newe testament, according to the saying of our sauioure, where he sayth. And ye shalbe witnesses vnto me of these things, it is not to be thought, that the faythfull will euer passe the boundes and limities of true witnesse bearing, or that they wil adde any thing vnto the knowen truth which they beare witnesse vnto, or take any thing away from it.

The church doth alowe the scriptures as a witnesse. Luke. 14 Iohn. 15

Else might moste deseruingly, be numbered among those that dyd beare false witnesse agaynst Christ.

Agayne, sith that the faythfull congregation is subiect to Christ and ỳ the scriptures that be conteyned in the Canonical bookes of the oulde and newe testament, are his letters patentes, and the Sacraments his seales: verily the true Church of Christ, wyl in no wyse alter the Scriptures nor chaunge any thing in the ordinaunces and lawes that perteyne to the Sacramentes.

Math. 27 Ephe. 5 The churche alloweth the scriptures as a subiect

A similitud

For, as if a subiect knowing the letters

of

of his prince, and also his seale, shoulde bicause that he knoweth them wel, and alloweth them to be his, presume and take vppon him to counterfeite hys Princes letters or seale, he should be no true subiecte but a felon and a Traytour: euen so if the Church because that she knoweth the Scriptures of the olde and new testament to be the true and infallible worde of her Lord and sauiour, and the Sacramentes to be his seales, shoulde presume and take vpon her, to alter gods word, I meane the Scriptures that be conteined in the Canonicall bookes of the oulde and newe testament, or to conterfeict the Sacramentes: that is to saye, to minister them otherwise then her Lord & mayster hath instituted and apointed in his word, she ought not to be called the true Church but ỹ most traiterous harlot of antichrist.

What ought we then to iudge of the whorish church of the malignaunt, which doeth not onelye acknowledge an other head besides Christe, but also doeth mosse vngodly, presume and take vppon her to alter and chaunge the holy and sacred scriptures, & to peruert the right vse of the Sacramentes: Shall the Sheepe, bycause they knowe the voyce of theyr

The true Church of Christ is a
shepheard presame to alter and chaunge
it, or take vppon them to allowe the voice
of a straunger, and to set it forth for the
voyce of the true sheapheard: Moreouer
it is vnknowen, that the true Churche is
the spouse and wife, of the Lambe, but it
is not the property of any true and faith-
full wife, when hir husbandes Testamẽt
is made, and confyrmed or alowed, to ad
any thing to it, or to alter and chaunge
any thing in it, though she knoweth no
uersomuch, and alloweth it to be her hus
bands Testament.

Rene. 21 The property of a true wife.

Sith then, that the Scriptures an
word of God conteyned in the canonical
bookes of the oulde and new testament
are euen the Testament of the onely be
gotten sonne of God our Sauioure Je
Christ, who is the only head and husban
of the true catholique Churche: withou
all doubt, the faythfull congregati
wyll neuer presume to adde any thing
it, or to aulter and change any thyng, th
is conteyned or comprehended in it. F
sith that though it be but a mans Tes
ment, yet if it be once allowed, no m
ought to despise it, or to adde any thing
it: how much more ought we to take ha
that wee adde nothing to the euerlast

Galat. 3.

Testam

Testament of the only begotten sonne of God, or that we chaunge nothing that is conteyned and comprehended in it.

Besides all this, it were a folish thing to saye that the sonne is able to begette his father or his mother: it is euen as folishe a thing to saye, that the Churche, which is begotten a newe by the worde, and hath all the authority that shée hath from the word of the liuing God, is able to authorize or allowe anye manner of doctrine which is not Gods worde, for Gods word, or that she is able to make Lawes, decrées, and statuts at her owne pleasure, and after her owne fantasie, and afterwarde to set them forthe for the infallible worde of God. For if the church can make or fourge a newe word, then can shee beget her selfe of new. Who séeth not that it were one of the greatest follies in the world, to saye or affirm any such thing? Therefore, to put all men out of doubt, ye shall vnderstand, that as the sonne is cleare and bright, not bicause it is so in déede, and can indge of it none otherwise: euen so the holy scriptures, contained in the Canonical bookes of the olde and newe Testament, are the infallible

Folish sayinges.

1. Peter. 1

Inexcellent similitude.

The true Church of Christ is a woꝛd of ỹ ould & newe testament are the infallible woꝛd of the liuing god, not because that the church doth iudge and alow it to be so, but rather the true catholique church, doeth iudge and allowe it to be so, bicause that it is so in dēde, and can iudg of it none otherwise, no moꝛe then the cleare and bꝛight eyes can iudge of the light and bꝛightnesse of the Sunne: of the which the blinde can geue no iudgement, euen as the vnfaythful and repꝛobate can geue no iudgement of the woꝛde of God, noꝛ yet allowe it.

Wherof the certitude of gods woꝛd doth depēd

Whereby we may then conclude, that the certitude verily, and infallibleneſſe of Gods woꝛd, doeth not depend oꝛ hang vp on the opinion and iudgement of men, but that it doth altogether depend of the holy spirit of God, whiche by his owne foꝛce vertue & strength doth verify it, and constrayneth the faythfull to allowe and receiue it: as the bꝛight and cleare beames of the sunne, doe compell the eyes to confesse that the sunne is cleare and bꝛyght

Ioan. 10

Foꝛ the Shæpe of our Sauioure Chꝛi do booth heare and vnderstand the voyce of their sheapheard, and not the voyce of a straunger.

And all the pꝛophetes haue pꝛophecy

and taught. And ẏ Apostls also haue bene verifyed and authorized by the vertue of him that spake in them: so that all the whole world could not withstand it. It is nowe easye to see, that the true catholike church of God though she knoweth which is the true word of God, and which is not and that by the inspiration of the same holy spirit, that they were inspired withall, whiche did leaue vnto vs by writing, the holy and sacred scriptures that be conteined in the oulde and new testament, I meane the Canonicall bookes of them both: for as saynct Chrisostom sayth, *Ergo suam erga homines amicitiam innouare volens, qua longè absentibus literas mittit, consilliaturus sibi vniuersam hominum naturam.* Therefore, god minding to renue his fauoure towardes man, sent his holy scriptures as it were his letters, therby to reconcile to him selfe all mankind, Ireneus sayeth: *Apostoli tunc Euangelium predicauerunt Postea verò per dei voluntatem, illud in scripturis nobis tradiderunt fundamentum, & columnã fidei nostræ futurum:* Then the Apostles preached the gospell, and afterwards by gods will they deliuered the same to vs in writing, to be a foundation and a piller vnto our sayth.

Chrisost. in geneſi. ho. 2

Ireneus li. 3 cap. 1

But

But here to speake of the Papistes ob-
The worde was before the churche was. iections how that the Church was before the word, it shalbe superfluous, to waste paper and inke in so fruictlesse a question For we saye generally, the word was be-
Hebr. 1 fore the Churche, for Moyses wrote the worde of God that hee spake to Adam of
Chrisost. in Gen. Hom. 2 the sede to come: So sayeth Saynct Paul God spake in oulde tymes many wayes, and in sundrye sortes vnto the fathers. And saynct Chrisostom sayeth: God the creatour of manking, from the beginning spake vnto men by him selfe, in hys owne person. We speak not so precisely and nicely of Gods word written in Paper: For so it is a creature corruptible, and shall consume and perishe as other corruptible creatures doe.

But the word of God, which we speake of
Esay. 40 endureth for euer. Saincte Hierom there-
Hieroni. in Iob. cap. 27 to agreeing sayth these wordes, *Quomodo aternæ erunt scriptura diuinæ, si mundus certo fine est terminandus: Verum est quidem, quod librorum pellieulæ cum ipsis literis abolendæ sunt Sed quia subiungit dominus, verba mea veronõ preteribunt: procul dubio quod illis apicibus pollicetur, erit æternum* That is to say in english thus, how shal ỹ holy

holy scriptures be euerlasting, sæing the worlde shall haue an end: true it is that the Parchement or leaues of the bookes, with the letters and all, shalbe abolished. But forasmuche as our Lord addeth, my wordes shall neuer passe: doubtlesse the thinges that are promised by the same letters shall last for euer.

The. 38 Chapiter.

The true church is knowen by the word of God.

SO that the word of God enduring for euer is it that the holy catholike and true Church is knowen by, and euer hath bene. Therefore saynct Augustine sayeth: *Ex ore veritatis ecclesiã agnosco participem veritatis*: By the mouth of the truth, I knowe the Churche, is partaker of the truth. And agayne hæ sayeth: I would the church should be shewed, not by the decrées of men, but by the heauenly oracles or wordes of God: We must sæke the churche in the wordes of Christ which is the trueth, and best knoweth his owne body.

August. in Psal. 57

August. de vnitate eccle chap.

The

The holy scripture sheweth vs the church without doubting: In the holy scriptures the church is playnely knowne. We must knowe the Church by the holy Canonical scriptures, as we knowe the head.

Chrisost. in mat. ho. 49

Sainct Chrisostome also sayeth: *Nullo modo cognoscitur quæ sit vera ecclesia, nisi tãs tummodo per scripturas* : It is not any wayes knowen, which is the true churche of Christe, but only by the scriptures. S. Augustine sayeth, *Non audiamus hæc dico hæc dicis, sed audiamus hæc dicit dominus. Ibi quæramus ecclesiam : ibi discutiamus causam nostram*: Let vs not heare these wordes, this saye I, this sayest thou : But let vs heare these wordes, thus sayth the Lord. There let vs seeke the church : there lette vs discusse our cause. I wyll not haue the holy Church, to be shewed by mans iudgement, but by Gods worde. Sainct Ambrose also doeth saye these wordes, *Ecclesia fulget, non suo, sed Christi lumine*: The Church shineth (or is knowen) not by her owne lyght, but by the lyght of Christe, which is, by the word of God.

August. de vnitat. eccle. cap. 3

In eodẽ. cap

Ambr. hex. amerõ. li 3 cap. 8

These testimonies, of the Godlye Fathers of the Catholique Churche: do flatly declare, that that the Churche is

knowen

knowen onely by the woꝛd of God, and not by mans decrées noꝛ statutes, thereꝛe, the true Church doeth not take vpon her to adde any thing vnto it, oꝛ to take ought awaye from it, shee doth not pꝛesume to foꝛge newe articles of our fayth, and to set foꝛth newe lawes and decrées, foꝛ Gods holy woꝛde, but shée contenteth her selfe, with the woꝛde, lawes, and oꝛdinaunces of her true husband, and head Iesus Chꝛist:

Therefoꝛe that whoꝛishe Churche of Rome, whiche mosse pꝛesumtuously, fourgeth dayly new Lawes and Articles of our fayth, setting foꝛth euen with fire and swoꝛde, the fonde doctrines and inuentiones of men foꝛ the true and infallible woꝛd of the liuing GOD, maintei-ning openly, that theyꝛ Church is aboue the woꝛde of GOD, and that it is of moꝛe foꝛce and greater auathoꝛity, foꝛ these are their owne woꝛds, set out in their owne bookes. Ephe. 5

Behould pꝛoud Lucifer of Rome.

A doctrina Ramanæ eccleſia, & Romani Pōtificis, ſacra ſcriptura robur trabit, & auchoritatem: The holye Scripture taketh strength and autoꝛity of the doctrine of ỹ Romain church & of the Bishop of Rome.

Againe

Agayne, in the same boke, he sayeth I meane Siluester Prierias, mayster of the Popes pallace: *Indulgentio authoritate scripturæ non innoturæ nobis sed authoritate Romanæ ecclesiæ, Romanorumque pontificum, quæ maior est*, Pardons are not known to vs by ỹ aucthority of the scriptures, but by the authority of the Romayne Churche, and of the Bishopes of Roome, whiche is greater, then the aucthority of the scriptures. These I saye boldly, can in no wise be the true spouse of our saviour Iesu Christ, but the abhominable and stynking harlotte of Antichrist. They haue allwayes in their mouthes, this saying of saynt Augustine *non crederem Euangelio, nisi me ecclesiæ catholicæ authoritas commoueret*. I would not beleæue the gospell, except the aucthority of the Catholike church moued mæ. These fewe wordes haue they tossed to and fro, to presse out of them that is not in them, and would seme to goe about to proue the creature, aboue the creatour that made all thinges. But as Saincte Augustine sayeth, bee beleæued the gospell beecause of the churche so likewise he had said: *Ex ore veritatis: ecclesiam agnosco participem veritatis*: By the mouth of the trueth, I knowe the churche

Siluester prierias cont. Lutheranos.

augnst. cont epistolã fũdamẽt. ca. 5

anguſt. in pſal. 57.

that

that is partaker of the truth, But wheras they would seme to goe about to proue by Augustines wordes that the churche is aboue the word of God their folly herein is easily espied, if we consider the cause, that moued *Augustine* so to speake. The Manachees woulde nedes goe aboute to proue, and make men to beleeue, that the Epistle of Fundamentus was of as good authority, as the Epistles of Paule Peter, James, or John. And that theire Manicheus, was the Apostle of Christe.

The cause ỳ moued S Auguste to say hee would not beleeue the gospel with out the church.

Augustine aunswereth them and sayeth, he cannot be so easily perswaded by the same reason, to receyue the Epistle of Manicheus as the Epistle of Peter, and Paul &c. Hee giueth a reason why, for because (sayth he) in receiuing of them, they had the authority, testimony, and commendation of the Catholike Church: but Fundamentus Epistle hath no authority, nor testimony, but onelye of Manichees them selues, which weare openlye shutte out from the Church, which by no means can bee in equale authority with the authorytie of the Churche: So if wee marke Augustines wordes wee shall easyly perceiue,

shall easilye perceiue, that he maketh not the church iudge of the scriptures, nor yet graunteth any authority to the church ouer the scriptures, but onely as witnesses and testimonies which be the true canonicall scriptures, from the Apochriphes, and counterfeit scriptures, as the Epistle of the Maniches.

And that this is the true meaning of saynt Augustin, one of their own doctors and a papist for his life, sayeth vppon these wordes of saynt Augustine before recited: *Errare eos qui ijsdem Augustini verbis abutuntur ad probandum, quod Papa, vel concilium, vel ecclesia, possit immutare quæ ab Euangelistis, & Apostolis sunt tradita;* That is to say, they doe erre whiche vse the same words of saynt Augustine, to proue, that the Pope, or counsayle, or the Church, maye alter or chaunge, whatsoeuer haue beene deliuered by the Euangelistes and Apostles. Nor we maye not gather here vpon, that the authoritye of the Church, is greater then the authority of the scriptures, bycause that there be many found, which doe take the holye Scriptures for authenticall as moued by the authority of the Church.

In

In déede to them the Church séemeth better, then the holy scriptures : but they be farre otherwise of them selues.

Els Moyses should by the same reason bée of greater auctority then Christ, because that many beléeued in Christe, moued by the auctority of the scripture of Moyses, as Christe sayeth: If ye woulde beléeue Moyses, ye would beléeue me also. We read in Iohn thus: And of that cytie, manye of the Samaritanes beléeued in Christe, vppon the worde of the woman, which bare witnesse and sayde: For hee toulde me all thinges that I haue done. According vnto this Argumente, the auctority of the sinfull woman, was more then of Christe, and so it was in déede at the first of more reputation with the people of the citie, to whome Christ was yet vnknowen. But of it selfe it was not so, for afterwardes when they hearing the doctrine of saluation of Christ himselfe, they sayde vnto the woman: Nowe wée beleeue not beléeue, because of thy wordes, for wée heard and knowe, that thys is verily the sauiour of the worlde. Sainct Iohn shewed Christe vnto the people, yet he was not greater then Christ. John.4.

In

1. Peter. 3. In saynt Peter, we do read in this wise: Likewise, ye women also, bee subiect vnto your husbandes, that they also which doe not beleeue the word, may bewone vvithout the vvord, through the conuersation of the vvoman. &c. Ergo, whereas the vnfaithfull husband is stirred vnto the faith of Christ, by the regard of the conuersation of hys wife whiche hee seeth is honest, chast, faythfull, and obedient, whereas he could not be moued by the preaching of the Gospell may wee gather that the conuersation of the woman is better, or greater then the Gospell: In deede so it appeareth but it is to him which is still vnfaithful, not vnto him which doth acknowledge the truth of the gospell, and the authority of God,

The Church had in times paste, great estimation of holy conuersation, whereby many were brought vnto the faythe of Christ, and the authority of the church did them good. But yet it was not of it selfe, better then the truth of the gospell.

The.39.Chap.

¶ Of the office and auctoritie of the Church and howe it maye erre and how it cannot erre.

THE Churche we graunt (as partlye we touched before) hath three offices, touching the worde of God. The first and formoste of them is: that as a witnesse, she keepeth the holye bookes of the Canonycall scriptures: But thereby it can not bee proued, that it is lawfull for her to peruerte or alter anye thing in the sayde holye bookes. As publique and priuate writynges, are committed to Scriueners, or notaryes, to bee layed vp, and kepte of them: And yet none wyll saye, hee maye aulter anye thinge of those writynges.

The true Church hath three offices as touching the word of God.

First office

The seconde office is, to preach and publishe the woords committed vnto it by God: but it maye publishe nothing, but what is taughte by the worde to them deliuered: as a common crier, who although he publishe the decreesse of Princes, and Magistrates, yet hee is not aboue the decrees of Princes and magistrates: but bys whoale

Seconde office,

Math. 28

office is, faithfully to pronounce al things as he hath receiued thē of the Prince, adding nothing to it or taking oughte away.

Third office.

The third office is, sith that she is indued with the spirit of God, it muste therefore discerne and trye the sincere and uncorrupt bookes of holy scriptures, from the counterfeit and Apochrifas. So many can discerne the true and proper writynges of Plato and Aristotle. So we can discerne, God from the deuill, and yet are wee not to bee counted equall with God: muche lesse can we thinke that we doe excell him. Nowe, we haue sayde somewhat of the office of the Churche, I wyll also declare the whole authoritye that shee hath, by the worde of GOD.

The authoritie of the true church doth consist in fowre thinges.

The authoritye then of the true Churche of our Saviour Christe, doeth moste cheifely consiste in fowre thynges. Fyrste, this true and faythfull Church hath authoritie to choose, and ordayne minysters, as wee learne by the example of the Apostles, and of the Churche that bee spoken of in the booke of the Actes. But this must bee doen, accordynge the rules, and cannons of the Apostles.

Actes. 6.

1. Tim. 3
Titus. 1.

If they bee blamlesse, the husbande of one wyfe

wise, vigilante, sober, and apte to teache.

Secondly, it hath authority to teach, by the lawfull ministeres, I meane, by these ministers that are lawfully chosen, with the laying on of handes, according to the rule and Canons of the Apostles, And these ministeres ought to teache, and sette foorth none other thing, then they haue receiued of the Lord, hauing alwayes before their eyes, the saying of Christe our Sauiour: *Docete eos obseruare quæcunq; precipio vobis*: Teache them to keepe and obserue all thinges, what soeuer I commaunde you: And the same it is that wee call, *potestatem clauium*: The power of the keyes, which (as it hath bæn sufficiently declared before) consisteth in preaching free remission of sinnes vnto the faithful and true repentaunt sinners, and eternall condemnation vnto the vnfaithful and vnrepentaunt. Which thing, if it be duly doen, according to the institution and ordinance of our sauiour Christ, taketh no lesse effecte then if it were done in heauen. And vnder this do we comprehend, the authority that the church hath to excomunicat open sinners, and to receiue them agayne if they shew true tokens of repentaunce, and amendment of lyfe.

Hebr. 5
Actes. 6.

1. Cor. 11

Math. 28.

2. Cor. 2
Math. 18

3 Thyrdly, the true and faithfull Churche hath authoritye to minister the sacramentes, by the ministers there vnto lawfully appoynted: so that it be doen, according to the institution and ordinaunce of our saviour Jesus Christ, vsing suche times and seasons, as they shall thinke moste expedient for the same.

4 Fourthly, and last of all, it hath full authoritie and power to examine the doctrines, and to trie the spirytes, whether they be of God, or not: as it is manifested and playne by these sayinges: Lette two or three Prophetes speake in the Church, and lette other iudge. Againe, Proue all thinges, and houlde that which is good. Sainte Iohn sayeth. Dearely beloued, trie the spirites, whether they bee of God, or not. But this trial must be doen, with the tuche stone of Godes worde, whiche with the holy ghost ought to bee the chiefe president in all Synodes, and Counsayles.

1. Cor. 14
1. Thess. 5
1 Iohn. 5
Actes. 15

So Saint Augustine sayeth agaynst Maximinus, these wordes: Nowe, neyther ought I to aleadge the Counsayle of Nice, nor thou the counsayle of Ariminum to take aduauntage thereby, for I am not bounde to the authoritye of the one, nor thou restrayned to the determination of

Auguſt. cōtra Maxim. lib. 3. cap. 14

the other. *Sed ſcripturarum authoritatibus, non quorumq; pro proprijs ſed vtriſq; communibus teſtibus res cum re, cauſa cum cauſa, ratio cum ratione concertet* : But by the authoritie of the ſcriptures (not peculer witneſſes vnto eyther of vs, but common, and indifferent vnto vs boath) let one matter with an other, cauſe with cauſe, and reaſon contend with reaſon. Saint Hierome therefore ſayth: *Omni ſtudio legenda nobis ſunt ſcripturæ, & in lege domini meditandum die ac nocte. Vt probati trapezitæ ſimus*: the ſcriptures are to bee read of vs with dilygence, and to meditate daye and nyght in the lawe of the Lorde, that wee maye become exchaungers: to knowe the falſe counterfect doctrine, from the true doctrin of Chriſte. Saint Origene alſo hath theſe wordes: *Senſus noſtri & enarraciones, ſint ſcripturis teſtibus non fidem habēt*: Our iudgment and expoſitions, without wytneſſe of the holy ſcripture, haue no creadite. Thus wee maye plainly ſee, that all our matters muſte be tried by the Canonicall bookes of the holy Scriptures.

Hieroni. in Epiſt. ad Ephe. lib. 3 cap. 5

Origen. in Epiſto. ad Rom. lib. 10 cap. 16

So farre forth doth the authoritie of the true Churche extende, which as it can not erre, as long as ſhe taketh gods word and the holy ghoſt for her guide: ſo allmoe

when the Church can erre.

as she forsaketh Gods word and the guiding of the holy ghost, she falleth into all kind of errors, and at length doth become the Sinigogue of Sathan, the churche of the malignaunt, and the stinking harlot of Antichrist. Yowbeit the whoale vniuersall church, doth neuer so fall awaye from the truth of Gods worde, but that God doth alwayes preserue vnto hym self a certaine number, which wyll neuer agree nor consent vnto vngodlinesse, and from whome the spirit of trueth is not taken awaye. And because that these bee vnknowen of the world, as they that lack the outward tokens and signes of the true Church of Christ, which are the preaching of Gods word, and the ministration of the sacramentes, and the vse of true discipline, according to the institution and ordinaunces of the Lord, are commonly called the inuisible Churche, and not bicause that men are inuisile, which thing cannot be as long as they bee here conuersaunt vpon the earth, but bycause that they be only knowne and seene of God, who knoweth onely who be his, & who be not. And this faythfull congregation, whether it hath the outward signes of the true Churche of Christe, or not, as

The whole vniuersall church doth neuer fall away from God.

Markes of the true Church.

Why it is called the inuisible Church. Iohn. 10 2. Tim. 2.

as long as it beareth about this bodye of
ſinne, is ſubiect to many infirmityes: but 2. Cor. 5.
for Chriſtes ſake they are not imputed, Ephe. 5
for when it is ſayd, ỹ it is without ſpot or
wrinkle, that is to be vnderſtanded, by
imputation through Jeſus Chriſt our ſa-
uioure: And therefore it is called the glo-
rioule congregation. And I doe alſo be-
læue with ſaynct Auguſtine, that this ca-
tholique Church is the Barne flore of the
Lord, and that in it, vntill the daye of
iudgemente. Chaffe ſhalbe mired ſtyll
with the Wheate: My meaning is this,
that in the Church, both good and badde,
true belæuers and hipocrites, are conteī-
ned to gether in the felloweſhippe of the
ſacramentes, and that it ſhall be ſo vnto Wath. 13.
the worldes ende. Whiche thing wæ doe
learne by the parable of the good ſæde,
and of the Darnell, and of the Nette that
is caſte in the Sea, and which doth drawe
of all kind of Fiſches vnto the ſhore.

But we muſt in the mean while, beware ¶ We muſt
ỹ we doe not becauſe of the Chaffe, Dar- not deuide
nell, & rotten fiſhes, ſeuere & deuide our ſelues from the
ſelues frō the Churche, as ỹ wicked Ana- Church.
baptiſts do, which for euery trifling mat-
ter do diuide them ſelues frō the Church,

The opinion of the Anabaptistes

though the worde of God be neuer so finely nor sincerely preached, and the Sacramentes moste rightlye ministred, according to the institution and ordinaunce of the Lorde.

Cyprian de simplicitate prælatorum

Why doe wée not rather followe the godly counsayll of the blessed Martyr of God. Saynt Ciprian, that he giueth vnto vs: Although (sayeth he) Darnel and Tares are sæne to bæ in the church, yet our fayth and charitye ought not to be letted, that bicause wée doe sæ Tares and Darnel to be the churche, wee should therefore forsake the churche: but rather wée ought to endeuoure our selues that wæ may bæ good corne, that when the good corne is gathered into the Garners of the Lorde, wæ maye receiue a reward of our labour and worke. Also, in a great house there be many vessels, not only of Gould and Syluer, but also træne vessels, and earthen vessels and some to honor, and some to dishonor. Lette vs giue dylygence, and labour as muche as it lyeth in vs, that wée maye be a vessell of Gould or of siluer.

Math. 3
2. Tim. 2

And truely, this doctrine is moste necessarye to be marked, and also to bæ followed. For, as all the benefites that God doeth of his mære mercie and goodnesse, graunt

graunt vnto his Church, dw pertaine vnto all, because the Comunion and felowshipp ý is betwirt the members of Christs body: So without this Communion and felowshipp of the saintes, there is no remission or forgiuenesse of sinnes but eternall and euerlasting condemnation. For, howe coulde it be, that they should enioy the priuiledge of the true members of Christ, that doe by a self will, deuide them selues from his bodye, as the Papistes dwe nowe in these dayes? Should not that braunche deserne to be dried vp, and to be cast into the fire, that woulde wylfully deuide it selfe from the true vine?

Commu-nion of saintes.

Iohn. 15

¶ The. 40. Chap.

Our offences and sinnes are forgiuen vs, by faith through Chirst, and not by our workes and merites.

ALso my belefe is, that in this church, sinnes are frely forgiuen through fayth in the mercy of God, obtained, and purchased vnto vs, by the merite of the death, passion, and blodshedding of our sauiour Jesus Christ, without

The forgiuenesse of sinnes.

out any of our owne deſeruinges or me-
rites, or without any manner of ſatiſfac-
tion that we are able to make, though we
were able to liue as long as euer any
man did liue vpon the earth. For if any
amendes could haue bene made for
ſinnes or if any iuſtification coulde haue
bene gotten by the workes of the Lawe,
Gálat.2 Chriſt nèded not to haue died. And there-
fore the Lord ſayd right well. I am he, I
am he that taketh away thy wickednesſe,
Eſai.43 and that for mine owne ſake, and thy ſins
wil I remember no more. Here haue we a
promiſe that God wil put away our wic-
kednesſe & ſins, not for our deſeruings or
merits but for his own ſake, ỳ is to ſay,
of his free mercy and goodnes as ſaith S.
Paule: *Iuſtificamur gratis ex gratia ipſius:*
Rom.3 VVee be iuſtified freely of his grace. A-
gayne, we iudge that a man is iuſtified by
fayth: without the workes of the law. And
for this cauſe his only begotten ſone our
ſauiour was by the Aungell called Jeſus
Matth.1 bicauſe that hée ſhoulde ſaue his people
from their ſinnes.

If our good workes merites and de-
ſeruinges coulde ſaue vs from our ſinnes
why ſhould they not be called vp ỳ name.
For there is none other name under hea-

uen

uen geuen vnto vs whereby we muste or can be saued. Therefore I doe thinke it most conuenient and méete that wée saye with Barnard: *Meritum meum, miserationes domini. Non sum ego inops meriti, quam diu ille non est inops miserationum. Si misericordiæ eius multæ, multis ego sum in meritis. Hoc totum est hominis meritum si totam spem suam ponat in domino*: That is to say: My merite is the mercy of God, so long as God is not poore of mercy, so long cannot I bée poore of merites. If his mercyes bée greate, then am I great in merytes. This is the whoale merit of man, if hée put his whoale affiaunce and trust in the Lord I maruail much of the papistes and meritmongers, that are so boulde to set vp their owne righteousenes and merites, But before we séeme to speake any thing to their obiections. I think it best to declare in what signifycation this word to iustifie, ought to be taken. This word *iustificare*, to iustifie hath béene of S. Paule borowed of the cõmon vse of the law: for in iudgement to iustify a man, it is to assoyl or quite him of the crime that is layd to his charge, or that he is accused of, and to pronoũce him iust, innocent, & guiltles. After the same maner when we say that God

where this word iustificare hath beene borowed, and what it signifieth.

God doeth iuſtifie vs, our meaninges is, that God doeth aſſoile and acquite vs of all crimes, offences and treſpaſſes, that can bee layed to our charge, or that we can bee accuſed of, and that hee doeth pronounce vs iuſte and righteous in his ſight: that is to ſay, that firſt hee doeth pardon and forgiue vs our ſinnes, hee coureth them, and doeth in no wiſe impute them vnto vs. but imputeth vnto vs righteouſneſſe, not our owne, which is none at all, but the righteouſnes of his Sonne our Sauiour, and ſo through his righteouſnes doth both ſaue vs, and make vs bleſſed, ſo doeth the Apoſtle expound this our iuſtification, ſaying: As Dauid doeth ſet forth the bleſſedfulnes of the man, vnto whome God imputeth righteouſneſſe without workes, where hee ſayeth: Bleſſed are thoſe, whoſe iniquities are forgiuen, and whoſe ſinnes are couered, Bleſſed is the man vnto whome the Lorde imputeth no ſinne.

Rom. 4

Pſal. 32.

As for the places of ſainte Iames, where he ſaith: VVas not our father Abraham iuſtified through workes, when he offered Iſake his ſonne vpon the aulter? And alitle after: yee ſee then, howe that of worcke a man is iuſtified, and not of faith onelye, It maketh lyttle for their purpoſe

James. 2 Obiection

if it be well considered, We reade that Abraham beleeued in the Lord, and it was accoumpted vnto him for righteousnesse, which texte is of Paule alledged after this sorte: If Abraham were iustified by workes, he hath where in to reioyce or glorye but not with God, for what sayth the Scripture: Abraham beleeued God, and it was imputed vnto him for righteousnesse. Answere Gen. 15 Rom. 4

Whereby the Apostle proueth strongely, that Abraham was iustifed by faythe. But this that sainte Iames dooth speake of, which is the offering of Isaak, was done thirtye yeres after that the scriptures did pronounce Abraham iustyfied, or that hys faythe was coumted vnto hym for righteousnesse. Verelye sithe that fiftæne yeres afore that Isaack was borne, Abrahams faith was imputed vnto hym for righteousnesse, it was impossible that he should bs iustified by the offryng of hys sonne Isaack, which was as I sayde bæfor, thirtye yeres after. That that the Apostle goeth about heere, is onely to shew, that the faith which Abraham was iustifies by, was no idle or dead faith, but such a faith as made him obedient vnto God as it is plainlye set forth to the Hebrewes. Hebre. 11

Therefore, if the circumstaunces bee con-

sidered

ſidered there is no repugnaũce or contrariety in the doctrine of the Apoſtles at al. For, what contrarietye or repugnaunce could there be in their doctrine, ſith that they were both led by one ſpirite: Therefore, we ſhal marke that the holy Apoſtle S. Paule in his Epiſtle to the Romaines, and to the Galathians did diſpute and reſon agaynſt them which did attribute iuſtification to workes. But ſaynct Iames did write agaynſt them which dyd vterly contempne, and deſpiſe good workes. And therefore, Paule ſheweth the cauſes of our iuſtification: Iames ſheweth the effectes and fruites of the ſame. Paule declareth bows we are iuſtified: Iames declareth howe we are knowen to be iuſtified. Paule excludeth workes, as not the cauſe of our iuſtification: Iames approweth workes, as effectes proceding of the ſame. Paule denyeth that anye good workes, can be in them that be not iuſtified: Iames affirmeth that they which be iuſtifyed can in no wiſe be without good workes.

Note this diligently.

Auguſtin. in li. 82. queſt. queſtiõ. 76.

But ye ſhall beare what S. Auguſtine ſayth touching this matter. *Non ſunt cõtrariæ, duorũ apoſtolorũ ſententiæ Pauli, & Iacobi: cum dicit Paulus, iuſtificare hominem*

ſine

sine operibus: & Iacobus dicit, inanem esse fidē sine operibus: Quia Paulus loquitur de operibus, quæ fidem præcedunt: Iacobus de ijs, quæ fidem sequntur. That is to say, in English, The saying of the two Apostls, Paul and James, are not contrary, where as Paul sayeth, a man is iustifyed without woorkes, and James sayeth, fayth without woorkes is in vayne. For, Paule speaketh of the woorkes that go before faith: James speaketh of the woorks ỹ folow after faith.

Thomas de Aquino, in Epist. Iacobi cap. 5

Thomas of Aquine also sayeth: *Iacobus hic loquitur de operibus sequentibus fidem qui dicuntur iustificare, non secundum quod iustificare dicitur iustitiæ infusio sed secundum quod dicitur iustititæ exercitatio, vel ostētio vel consumatio. Res enim dicitur fieri quando perficitur, vel innotescit:* James in this place speaketh of suche woorkes as follow faith, which woorkes are sayd to iustifie, not as iustifycation is the procuring of righteousenes but in that it is an exercise, or a shewing, or a perfecting of righteousnes. For we saye a thing is done, when it is perfected, or knowing to be done. So that wee maye easyly see that the offering vp of Isac, is a testimonye of the fayth and righteousnesse of Abraham, bee coulde not bee iustified by it, but rather it

was

Rom.4 it was thereby declared, that he was iustified alreadie. So that this obedience of his to the word of God, did only manyfest and shewe, that he was, when he beléeued gods promises, made righteous before god

Psal.51 through the same fayth and beléefe. That that was the meaning of Dauid, when he sayth: That thou maiest be iustified in thy wordes, and ouercome when thou art iudged: that is to saie, that thou mayst be declared iuste, and thy goodnes and thy truth apéere, in performing thy promises, when man eyther curiously, or arogantly would iudge thy workes.

This word Iustificare, is taken of S. Paule in one sence and of S. James in another.

Therefore this worde, *iustificare*, to iustifie, is not taken of saint Paul in that signification that saynte James taketh it in: for, of Paul it is taken for to deliuer from sinne, and for to impute righteousnesse: But James doeth take it, for to declare and shewe one iuste, and righteous. Saint Paule doeth speake of a liuely fayth, which can no more be without good workes, then the Sunne can be without light,

James,2 or fire with out heate: But Saynte Iames doeth speake of an idle faith, which maye bee in the reprobate, yea in the deuyll himselfe, as the Apostle writeth in the same place. I might bring many places

of

Scripture, wherein the excellencie of faith is highly set forth, but one or two shall suffice at this time.

In the Actes, we haue these wordes out of Saint Paules Sermon that he made to the Iewes at Antiochia, a Citie of Pisidia: Actes.13
Be it knowne vnto you therefore, brethren, that through this man is Preached vnto you, the forgiuenesse of sinnes. And that from all thinges, from which ye vvould not bee iustified, by the Lavve of Moyses, by him euerye one that beleeueth, is iustified. These wordes are plaine, and neede no exposition at all, for all wee see, that he taketh awaye altogeather iustification, from the Lawe of Moises, and doth attribute it vnto faith in our Sauiour Iesu Christ.

But to the Romaines, he maketh the matter more plaine, when he sayth: They haue all sinned, and are destitute, or voide Rom.3
of the glorye of God. But they are iustified freely, by his grace, through the redemption, that is in Christ Iesus, whome God hath set foorth, to bee a purchaser of mercye, through faith in his blood. Marke here first he sayeth, they haue all sinned, and that they are depriued of the glory of God, which wordes he sheweth openly before our eyes, the miserable estate, that mans

Ephe.2

kinde was in. Secondly, he sheweth, how, and by what means, we are deliuered from it: I meane from that dampnable estate, that wée are in, by our owne nature, and first birth, when he sayth, they are iustified frælye, by his grace. Now if we be iustified frælye, by the grace of God, where are our wozkes, merites, oz deseruinges become? Foz if any wozkes, deseruings, oz merites, do go befoze our iustification, how can it be sayde, that we are iustified frælye, by the grace of God our heauenly father. Therefoze, he sayth in another place:

Ephe.1

By grace are ye saued through faith, and that not of your selues: it is the gift of God, not of wozkes, least any man should boast himself. Saint Iohn saith:

Reuel.22

Blessed are they that haue washed their roabes (not in their owne merites, but) in the blood of the Lambe. Again, I will giue the thirstie to drinke of the well of life (not foz his desartes but) for nothing.

Ambro. de vocation. gent. lib. 1 cap. 5

Saint Ambrose an holy Father sayth: As there be no signes so detestable that can bée kepe of the gifte of grace, so there can be no wozkes so excellent, that vnto them, oz by the iudgement of retribution oz recompence, the same should bée due, which are frælye giuen and graunted. Foz, the reward

tion of the blod of Christ should ware vile, and the mercye of God, bee faine to gene place to the prerogatiue of mens wozkes, if iustification, whiche is done oz wrought by grace, were done vnto the merites that goe before, so that it should not be the free gifte of the giuer, but the reward oz hire of the wozker.

What plainer wordes can there be spoken: therefore Iob sayth: if a man wyll disputte with God, he is not able to answere him one, for a thousande and therefore hee sayde: *Verebar omnia opera mea*. I stode in doubte and was afrayde of all my wozkes. Although I were perfecte, yet my soule shal not knowe it: if I would iustifie my selfe, mine owne mouth shall condemne me, and Esay sayth: all our righteousnesse is like a monstrous cloath of a woman. Therefore, all our doctrine is grounded vpon ỹ wordes of Christ, When ye haue done all, say that ye be vnprofitable seruauntes, and therfore haue deserued nothing. Iob.9 Esai.64 Luke.17

Saint Origene therefore sayeth: Saye that ye bee vnprofitable Seruauntes, oz, notwithstanding wee haue done all thinges that are commaunded, yet haue we done no good thing. For if our doinges were good in deede, then were we not vn- Origen in math. trac.8

profitable: But any good deede of ours is called good, not rightly, or duelye, but by a-buse of speache.

So Saint Augustine sayth: if God would deale with vs according to that wee haue deserued, hee should finde nothing, but that he might condemne. Againe he sayth, what bee the merites of any man? For Christ that came, not with his due reward, but with his grace, that was not due, found all men sinners, being himselfe only free from sinne, and a deliuerer of sinners. And a-gain in another place he hath these words:

Augustin. in psal. 94

August Epi. 52. ad Macedon.

Rom. 5

Augustin in psal. 137.

Opera manuum mearum non commẽdo. Timeo enim, ne cum inspexeris, plura inuenias peccata quam merita: Lorde I commende not the workes of my handes: For, I am afrayde, least, when thou shalt behold them, thou shalt find mo sinnes, then good deseruinges. So sayth Saint Hierome. *Si consideremus nostra merita desperandum est:* If we beholde our owne merits, we must be driuen to de-speration. Origene also affirmeth the same saying: *Ego vix mihi persuadeo, vllum opus e[sse] posse, quod ex debito remunerationem deposcat.* I do scarsely beleeue, that there can bee any worke, that maye of duetye require re-warde. Again he sayth: *Quia omnia conclusa sunt sub peccato, nunc non in meritis, sed in mise-*

Hieron. in Esai. cap. 64

Origen ad Rom. lib. 4. cap. 4.

Origen ad Rom. lib. 9 cap. 10

misericordia dei salus humana consistit. For as much as all men are shut vp, and cloased vnder sinne, nowe the saluation of man standeth, not in mans merits, but in Gods mercye. Barnard saith: *Non est quó gratia intret: vbi iam meritum occupauit*: That is: There is no meanes for grace to enter, where merite doeth kæpe place. Barnard super. cant. Serm. 67.

VValdensis one of the Popes owne doctours, sayth these wordes: *Quid dignum faciamus, vt participes cælestibus fieri inueniamur? Apostolo dicente, existimo, quod non sint condignæ passiones huius temporis ad futuram gloriam quæ reuelabitur in nobis: Reputo igitur saniorem Theologum, fideliorem catholicum, & scripturis sanctis magis cõcordem, qui tale meritum simpliciter abnegat*. That is to saye: What worthy thing doe wæ, that we may bæ found in the felowship of the heauenly spirites? the Apostle sayth, I iudge that the afflictions of this tyme are not worthye of that glorye, that shalbe reueiled in vs: Therfore I take him to bæ the sounder deuine, the faithfuller Catholique, and more agræable to the holye Scriptures, that vtterly denieth all such kind of merite. VValden cont. VVicklefium. Rom. 8.

These testimonies are plaine against all the merite mongers of Rome, and Louan. Let vs take hæde therefore, of their daun-

Rom.10 gerous and hereticall doctrine, least, while we go about, to stablishe our owne righteousnesse, being ignorant of the righteousnesse of GOD, and haue not submitted our selues to the righteousnesse of God. And there shall heape to our selues wrath in the daye of trouble. For Christ, sayth Saint Paule: is the ende of the Lawe, for righteousnesse vnto euerye one that beleeueth.

The.41.Chap.

¶ Fayth onelye iustifieth vs before God.

Obiection

YET these Papistes and iusticiaries, wyll say still, that although wee finde in holye Scripture, that faith iustifieth, yet wee finde not: *quod sola fides iustificat*, that faith onely iustifieth, so that this worde only, or aloane hath bene newly added by heretiques, whome they do commonly call *Solifidians*.

Rom.8 Papistes doo call vs Solifidians.

Aunswere This worde (graris) is of as great force as this worde (sola)

These Iolye fellowes do nothing but seeke a knot in a Rushe, as the prouerbe is, for although we haue not, expressye this worde (*sola*) onelye or aloane, yet haue we many other wordes, that are equiualent or

equina-

equivalent, that is, of the same importance and force. For when the holy ghost sayth: that we are iustified freelye by the grace of God through the redemption, whiche is in Christ Jesu, whom God hath set forth to be a purchaser of mercye, through fayth in his bloud, doeth he not exclude all manner of workes, deseruinges, or merites from our iustification, attributing it only vnto fayth: whereby we doe apprehend and take hold on the grace & mercye of God, so surely sealed vp vnto vs with the bloud of that immaculate Lambe, our sauiour Jesu Christe: in the selfe same Chapter hee sayth againe: we cõclude that a man is iustified by fayth, without the workes of the Law. Who doth not see, that hee doth here also put away all manner of thinges from our iustification, fayth onely excepted?

Romo. 3

1. Pet. 1

But the Papistes in this point, are like vnto the Arrians, whiche because these wordes, (*homousios & cõsubstantialis*) be not founde in the Scriptures, will in no wise admitte nor allowe them, although the thinges signified by them, are most infallibly and certainly contained and set out in the booke of God. And therefore the Apostle writing to Titus sayth: Not by the workes of righteousnesse which we had done, but

Papistes lyke to Arrian heretikes,

Titus. 3

according to his mercye hee saued vs, that
Ephe. 2 wee being iustified by his grace, should bee made heyres, according to the hope of eternall life. Againe he saith: God hath saued vs, and called vs with an holye calling, not according to our workes, but according to his owne purpose and grace, whiche was giuen vnto vs through Iesus Christ, afore the worlde was. Truely, whereseuer this purpose of God is, their workes, merites, and deseruinges, can take no place in the iustification or saluation of man. Wherebye wee may gather, that by the free mercye and goodnesse of God, apprehended and taken holde vpon by faith, wee are deliuered from euerlasting dampnation, and made
Rom. 8. Galat. 4. felow heyres with his sonne Iesus Christ, our Sauiour, whose righteousnesse he doth impute vnto vs, making vs heires of his eternall and euerlasting kingdome of heauen. All these thinges (I say, and beleeue) do we obtaine onely by faith, without any merites going before.

The purpose of God doth exclude all merites from the iustification of man.

Let vs see nowe, what the holy learned Fathers of the Churche, so many hundred yeeres agoe, haue taught vs therof. Saint Ambrose in Epistle ad Rom. cap. 4 Ambrose sayth: *Iustificati sunt gratis, quia nihil operantes, neque vicem reddentes, sola fide iustificati sunt dono dei*: They are iustified

freely because working nothing, nor making any recompence, they are iustified through faith onely, by the gifte of God. Againe in the same place, these be his words: *Sic decretum dicit à deo, vt cessante lege, solam fidem gratia dei posceret ad salutem:* This was Gods determination, that the Lawe being at an ende, the grace of God shoulde require faith only vnto saluation. Eodē loco.

Againe: *Sola fides posita est ad salutem:* Only faith is laide or appointed vnto saluation. In Epist. ad Rom. cap. 9

Theodoretus sayth. *Non vllis operibus nostris, sed per solam, fidem mystica bona consequuti sumus:* Not by any workes of ours, but by onely faith wee haue gotten the misticall good thinges. Theo. de curandis græcorum affectibus lib. 7

Saint Basile sayth: *Hæc est nostra integra, & perfecta gloriatio in deo, quãdo propriæ iustitiæ nos inopes agnoscimus: Solã autem fide in christum iustificari:* This is our full and perfect reioysing in God, when we acknowledge that wee are voide of any our owne righteousnesse, and are iustified by only faith in Christ. Basile de humilitate.

Nazianzenus sayth: *Credere solum est iusticia:* Only beleeuing is righteousnesse. Nazianzenus.

Origene also sayth these wordes: Where is now is thy boasting? it is shut out. Paule sayth, that the iustification of only sayth is sufficient: So that a man onely beleeuing Origen in Epistle ad Rom. cap. 3. lib. 3

uing may be iustified although he haue don no good workes at all: Hesichius also sayth: The grace of God is giuen onely of mercy, and fauour: *Et fide comprehenditur sola*: And is imbraced and receiued by onelye faith.

Hesichi. in Leuit. lib. 4

Saint Chrisostme saith: *Illi dicebant, qui sola fide nititur, execrabilis est: hic contra demonstrat, eum, qui sola fide nititur, benedictum esse*: They sayde, who staied himselfe by onlye faith, is accursed: Contrariwise, Saint Paule proueth, that who so staieth himself, by onelye faith, hee is blessed. Hierome also hath these wordes, *ignorantes*, (speaking of the Pharisees) *quod sola fide iustificat deus & so ex operibus legis, quam numquam custodierũt iustos esse putantes*. They not knowing that God iustifieth only by faith, and supposing them selues to be iust by the workes of the Lawe, whiche they neuer obserued, they would not submit them selues vnto the remission of sinnes, least they should seeme to haue bene sinners.

Chrisost. in Epistle ad Galat. cap. 3

Hieron. in Epistle ad Rom. ca. 10

Saint Hillarie hath these wordes: in Mathewe, and vppon this terte: *Remittuntur tibi peccata tua*: Thy sinnes are forgiuen thee: and writteth on this manner: *Mouet scribas, remissum ab homine peccatum hominem enim tantum, in Christo Iesu contemnebantur, & remissum ab eo, quod lex laxare non potera-*

Hila. canone nono, in Matth.

Poterat. Fides enim sola iustificat. That is to say: It moueth the Scribes, that sinne was forgiuen by man. For they dyd onely behold man in Christ Jesu, and that to bee forgiuen of him, which the Lawe could not releale. For faith onely doth iustifie. This is the hereſie that we teache, according to the holy ſcriptures, and learned fathers of the Catholique Church.

But they obiect againe, that good workes deſerue: bicauſe it ſhalbe rewarded, for (ſaye they) Saint Iohn ſaith: their workes followe after them: And Chriſt ſaith to his Diſciples; Hee that giueth a Cup of colde water to any of theſe litle ones for my ſake, ſhall not loſe his rewarde: And Saint Paule ſayth: Your workes ſhall not be in vaine in the Lord: Chriſt ſayth againe: Reioyce and bee glad, for your rewarde is great in heauen: And to the Hebrewes it is ſayd: God, is not vnrighteous that hee ſhoulde forget your labour. Obiection. Reuel. 14. Math. 10. 1. Cor. 15. Math. 5. Hebr. 6.

What graunt good workes haue they? rewarde: But the ſame reward ſtandeth in mercye and fauour, and not in duetye. Therefore we ſay: conſidering the weakeneſſe, and ſinfull corruption of our nature, there can be no workes in vs ſo pure, Aunſwere.

and

and perfect, that wee may thereby of right, and of ouety deserue euerlasting life. For God hath a kingdome and an inheritaunce for Children; and not a reward for bounde seruauntes and slaues. Therfore Gregory Nanzianzene sayeth: if thou be a bound seruaunt or a slaue, then feare the whip. If thou bee a hyreling then looke onely for thy rewarde: but ouer and besides this, if thou bee a Childe, then reuerence (God) as thy Father. Doe well because it is good to obey thy Father. Yea, and although thou shalt haue nothing else, yet euen this shalbe thy rewarde, that thou hast beene obedient to thy Father. Therfore we must saye, (saith Christ) When we haue done whatsoeuer I commaund you, saye ye, we are vnprofitable seruauntes.

Grego. Nade sancte baptismate.

Luke. 17

Hyllary in psal. 118

Hillarie, to this purpose hath these wordes. If wee fast once (sayth hee) wee thinke we haue satisfied. If out of the Barnes of our boushoulde stoare, wee giue some what to the poore, wee beleeue, we haue fulfilled the measure of righteousnesse. But the Prophete hopeth all of God, and trusteth of his mercye. Saint Basile also sayeth: He that trusteth not to his own good deedes nor hopeth to bee iustified by his worke hath y only hope of his saluation, the mercye

Basile in psal. 32

cies of God. Auguſtine therefore ſayd very well: *Qui diligit aliud preter te: Minus diligit te:* O God, he the leſſe loueth thee: that loueth any other thing, beſides thee. August. confeſſion, 10

But before we declare, how good deedes are rewarded. Let vs ſee what good workes theſe are, that the Papiſtes doe muche talke of, ſhall bee rewarded, or that deſerueth euerlaſting life. Firſt, they teache vnto the people, that are ignorant, to heare Maſſe euerye daye deuoutelye, to lye proſtrate before dead Images, to mumble out a number of Prayers vnto Saintes, to goe on Pilgrimages, to buylde vp Chauntries, and Churches, and to cauſe Trentalles of Maſſes, and Dirriges, and other Trumperye to be ſayde for the dead. Item to giue largelye of their ſubſtaunce, and goodes, to idle Prieſtes, Monkes, Friers, and Nunnes, to giue money, Golde, Siluer, and Silke, to make Croſſes, Chalices, Coapes veſtementes, and other like glaierly garments, to furniſhe out the ſtinking Maſſes, to ſaye our Ladyes Pſalter, to praye vppon Beades, to vſe, obſerue, and keepe Phariſaicall faſtings, with the Popiſhe ydle holy dayes, and ſolempne feaſtes, and to receyue holye breade, holy water: holye palme, holye aſhes, and

Good workes of the papiſts

holye

holy Fire, holy Creame, holy Candles, and holy Oile. &c. These are the good workes, and best workes that they haue sette forth to bee done of all people, and whosoeuer speaketh against those works they are taken for enemies to God, and as ranke Heretiques, but all those good workes of the Papistes, are not required, nor yet cõmanded of God, to be done: therefore, they doe rather deserue the name of sinne, and of detestable abbomination before God, then of good workes.

Esai. 1

Good workes that God doeth requyre of vs.

The true good workes, are voide of all superstition, they are alligated or bounde, neyther to place, nor to the personnes, nor to time, for they are as certaine fruites of our whoale life, testifying of the goodnesse of our heart, and expressing the nature of our heauenly Father, whiche not onely of the faithfull, but of the verye infideles are reckened, and taken for good workes, and ministerd occasiõ vnto them, to glorifye our Father which is in heauen, The works of faith, working through Charitye and loue, are good workes. For God doth worke them in vs, and by vs, them doth our Sauiour Christ set out, saying: I was an hungered, and ye gaue me meate; I was thirstye, and yee gaue mee drinke: I was naked, and

1. Peter. 2
Math. 5
Galat. 5
Math. 25

ye

yee cloathed mee: I was harbourlesse, and ye harbored me: I was sicke, and in prison, and ye visited me.

The Apostle also, doth sufficiently teach vs, what bée the good workes that God doth require of vs, but what shoulde I alleadge one or two textes, sith all the whoale scriptures doe euerye where, exhort vs styl vnto good workes: what those good workes are, Saint Paule doth declare, when hée sayth: Wee are the workmanship of God, Eph. 2 created in Christ Jesu, vnto those good workes, that God hath prepared for vs to walke in. If a man should aske mee nowe, what bée those good workes, that hée hath prepared for vs to walke in: I woulde aunswere, that all those good workes that GOD doth bid and commaund vs in his holye and Sacred worde, are those good workes, that he hath prepared for vs. for to walke in. And those, I saye, and beleeue, ought onelye to be called good workes, and none other.

And therefore, these good workes and déedes shall bée rewarded or crowned, because that GOD of his meere mercye, hath bounde him selfe thereto by his promyses, whereunto doeth Sainte Austine agrée, saying: *Fidelis dominus, qui se nobis*

Why God doth crown his gyftes in vs.

Augustin in psal.109

nobis debitorẽ fecit, non aliquid a nobis accipiendo, sed omnia nobis promittendo. That is to saye: The Lord is faithfull, who hath made himselfe a debtour vnto vs, not by receauing any thing of vs, but by promising vnto vs all thinges. Againe he sayth: *Non dicimus deo: Domine redde quod accepisti: sed redde quod promisisti*: We doe not saye to God (sayth he) O Lord, giue thou that thou hast receiued (of me:) but geue thou me that thou hast promised.

Augustin in psal.32

1. Cor.4. Rom 11

Here we learne how GOD is become debtour vnto vs, and hath bound himselfe, to crowne or reward our good workes, not by receiuing any thing of vs (for what haue we, that we haue not receiued: and if we haue receiued: why do we boast and glory, as though we had not receiued? Againe: who gaue him first and he shalbe recompensed?) But by his faithfull promises, which he hath made vnto his elect, and chosen people.

Augustin in quinquagintis ho. no.14.

And againe Saint Augustine sayeth: *Da veniam Apostole, propria tua non noui nisi mala. Da veniam Apostole, dicimus, quia tu docuisti: cum ergo deus coronat merita tua, nihil coronat nisi dona sua*: That is, pardon vs oh Apostle (sayth he) I knowe nothing of thine owne, but euill. Pardon vs, o Apostle

Apostle we say so , because thou haste taught vs : Therefore when he crowneth thy merites , he crowneth nothing but his owne giftes . And in another place hee hath these wordes : *Coronaturus est in nobis non merita nostra sed dona sua* : God doeth crowne in vs, not our merites , but hys giftes.

Agayne he sayth: *Hoc solum dico, hoc rogo, hoc cupio, opera manuum tuarum ne despicias: Opus tuum in me vide, non meum . Nam si meum videris, damnas. Si tuum videris , coronas , Nam & quęcunque mihi sunt opera bona abs te sunt* : This onely I saye, this I praye this I couet , despise not the workes of thine handes: See thyne owne workes in me and not mine . For, if thou sæste mine thou doest condemne . If thou sæste thine owne, thou crownest . For all the good workes that I haue they are of thee. And therefore it was not without a cause that Barnard sayde , that hys meryte is the mercy of the Lord, whiche place we haue before alleadged. Heare we maye see that God doth onely reward or crowne in vs, that whiche is his owne : so hee doethe condemne all that hee fyndeth to bee oure owne.

Therefore I woulde that men , putting

aſyde all wilfulneſſe, would once conſider with thē ſelues that ẏ maieſty of God hath nēde of none of vs, nor of any thinge wee haue: but rather doth geue vs all thinges aboundauntly, to enioy them. What good worke thē can we do wherby we may profite him in any thing, or doe him any good *Bonorum meorom non eges*. Thou haſte noe nēde of my goods ſayeth Dauid, what merite I praye you, can be in that worke where of no profit commeth to God? Or rather, whereof the whole profite if there bee any doth redounde vppon our ſelues. Yee that is righteouſe, and doeth good workes he doth it not for any commodytye that God ſhal haue thereby, for what commodityc can God haue by any thinge that we can doe. But for his owne commodyty as hee whiche is wicked, and doth wickedlye, hurteth himſelfe and not God. Ye that hath the health of his body and doeth by good diet, keepe and preſerue it, doeth hee therefore deſerue any reward at the Phiſitions handes: I thinke not. For hee dooeth it not for the Phiſitiones profite, but for his owne.

1.Tim.6

Pſal.16

Similitud

After the ſame ſort, he that by the gift of God hath obteined the healthy of his ſoule. and

and by his grace doeth the thinges that belonge to the preseruation of the same, shall we saye that he doth deserue any rewarde at Godes handes because that hee is made such by his gifte, and doeth nowe throughe his helpayde and assistance kéepe the same grace for his onely profite and commodyty either by earnest beléefe or by vnfeyned loue, or by assured hope, or by well doyng and patience in aduersitye and trouble.

A rewarde neuer stirreth vp the godly to seeke for righteousenes.

Who néedeth with a reward to bée stirred vp to drinke, when hée is thirstye, or to eate when hee is hungrye: Neyther néede men if they hungred and thirsted for righteousnesse as they ought to doe a rewarde to stirre them vp to it. A mother vseth not to be entised with rewardes, to geue sucke to fede, and care for her owne chylde, that it perishe not. Wherefore Gods promises are necessary to man, bicause by reason of synne they haue waren could from a vehement affection & zeale toward Godly, and holy workes. Therefore GOD doeth crowne his giftes in vs, so all thinges remayne safe and sounde to the glorye of GOD.

Gods promises very necessarie to vs al.

Nowe where all thinges ought to be attributed vnto the grace of God, what

is lefte for the merites of men, for where grace is there is no place lefte for merite, if we doe consider aright the nature, and property of merite, (for the name of merite ought to be abolished) the nature of merite is, that thereby a iuste proporcion & equall consideration, ought to be betwene that whiche is giuen and that which is taken, But betwene the good thinges which we loke for, and those whiche wee either suffer or doe, there is no proporcion, or equality. For, so sayeth saynct Paule, the passions and afflictions of this life are not worthy of the glory to come. &c. Merite hath ioyned vnto it, dept, as Paule sayeth, Vnto him that worketh reward is rēdred according to dept, and is not imputed according to grace, whiche he sayeth, is eternal life.

What the nature of merite is.

Vnto the nature of merite there is required that whiche is geuen, pertaine vnto the geuer, and bee not due vnto hym whiche receiueth it, but workes are not of our selues, for they are the gifte of God which worketh in vs. Augustin. affirming this sayth, *Ab illo habemus quicquid illi ofe-rimus, & ex illo fit quicquid boni sumus.* Whatsoeuer wee offer to god, wee haue it from

Phil. 2
Ephe. 12
Augustin in psal. 32.

from him, and whensoeuer wee bee good, it is made and commeth of him.

But let our good workes be examined after the straightnes of Gods iudgement: Who is so ignorannte of mans imperfection, that then wyl not acknoweledge, that wee ought rather to feare punishment, for the defaultes that bee in them, then loke for any reward, or boaste I cannot tell of what merites: Is it for naught thinke yee that the holy prophet doth liken our righteousnesse to so filthy a thinge, that any man wyll abhorre to loke on it: Therefore sayncte Augustine sayeth: *Ve vniuersæ iustitiæ nostræ, si remota misericordia iudicetur:* That is, woe be to all our righteousenesse, if it bee iudged, mercye beeing taken awaye or set a syde. Barnard also sayeth, what can all our righteousenesse be before God: shall it not according to the prophet, bee counted as a fylthy bloudy clout: And if it bee strayghtly iudged, shall not all our righteousnesse bee found vnrighteous, and hauing lesse then it ought to haue: What shall then become of our sinnes if oure righteousnesse, can not aunswere by it selfe: Therefore crying earnestly wyth the Prophete. Enter not into iudgemente

The imperfection of our own workes.

Esa. 64.

August. li. 6 confessione.

Bernard. in Ser. omniū Sanctorū. 1. Esai. 64

O Lord with thy seruaunt, for in thy sight no man liuing shalbe iustifyed, let vs with all humilitye, haue our recourse vnto mercy, whiche alone is able to saue our soules.

What manner of meryte is this, whiche cannot abide the censure of Godes iudgement, nor bee delyuered from condemnation, but through mercy onelye, Wherefore learne this, what socuer is attributed, to workes that same is done by reason of fayth whiche is anered vnto them.

A similitud

Wherefore, as in a wall, wee haue consideration vnto the foundation, and in the fruites of trees, to the rootes; so whatsoeuer séemeth at the firste sight to be ascribed to workes, is to be assigned to fayth, as vnto the mother of all good workes.

Mark this wel.

For whensoeuer the scripture séemeth to attribute iustifycation eyther vnto hope or vnto charity, or vnto workes, those places are so to be vnderstanded, that iustification is there taught, not by the causes but by the effectes.

August. in psal. 31.

So sayth Augustine vpon the Psalmes *Laudo super edificationem operis, sed video fidei fundamentum. Laudo fructum boni operis sed in fide agnesco radicē. vbi fides non erat, bonum opus non erat, enim intentio facit intentionem*

rẽtionẽ fides dirigit. That is, I praise ỹ building of good works: but I see the foundatiõ as of fayth. I prayse the fruict of good workes: but I acknoweledge the roote in fayth. Where fayth is not, good workes are not: the intention maketh a good worke but yet fayth directed that intention.

Let vs therefore, rather to confesse our sinnes with the Publicane, then to glorye and boaste of our merites with the Pharisee. Suche are our merites, that the confession and acknowcledging of our sinnes, ought to be preferred before the nambring of them, to obtayne life. For all our works must be vtterly excluded, and stand apart, that (Grace) maye appeare free: the (Promise) simple: and that (Fayth) maye stande aloane. For the Law condempneth vs: workes doe not avayle vs: but fayth in Christ onely iustifieth vs. For a man may make this Argument, which is invincible. All that we can do with GOD, is only by Christe, our workes and merites bee not Christ: Ergo our workes and merites can do nothing with God. Therefore sith it is so cleare let vs acknowledge our sickneſſe whiche is sinne, let vs open it by repentaunce and flee by fayth to Christe whiche is our only phisition & health of our

Luke.18

A sllogisme Iohn.15

Math.6

Iohn.7. Augustin. in tract.33.

soules, let vs all by fayth onely make our profyte of him, and not of our workes and merites. For as Augustine speaketh of the woman that was taken in aduoutery, and brought to him, when her accusers were all gone, he sayeth, *Relicti sunt duo: miseria & misericordia:* There are two left (sayeth he) mercy and misery. And therefore God pardoneth her in his Christ: For Christ sayeth to her: Goe sinne no more, as though Christ would saye (sayth Augustine in the same place) *Deleui, quod comisisti: obserua, quod precepi, vt inuenias quod promisi:* That is, I haue taken awaye thy synnes, that thou hast committed: doe and obserue that I commaund thee: that thou mayest synde that I haue promised thee. Therefore I beleeue that Christ only is the lambe of God that taketh away all our sinnes.

Iohn.1.

Here may one obiect and saye, If God onely forgeueth sinnes, what meaneth this, that we reade: Whose sinnes soeuer ye forgeue, they be forgeuen them, and whose sinnes so euer ye doo withholde, they shalbe withholden: is it not playne that not God only, but the Apostles also doe forgeue sinne: I aunswere: There bee three manner of powers to forgeue sinne.

Obiection. Iohn.20

synnes. The firste is, the same whiche be- Answer.
longeth vnto God onelye: for it is proued
by the prophetes wordes: I am hee, I am
hee my selfe whiche doe wipe awaye thy
wickednesse for my sake. The seconde is Three maners of powers to forgeue sinne.
the ministers, when they declare Gods
grace to the penitent and that all their Esay. 43.
sinnes are done away onely by Christ: and
contrariwise, to preach and pronounce Ezech. 18
malediction and wrath vppon the vure- Luke. 5
pentaunt, therefore saynt Hierome sayth.
The Bishops or Preistes, neyther bin-
deth the innocent nor loseth the guiltye:
but according to his office when he hath
heard the diuersity of sinnes as in publike
offences hee knoweth who ought to bee
bounde who ought to bee loosed. Also Pe- Sense 4.
ter Lumbard sayeth: God hath giuen to distinct. 18.
Preistes, power to bind and to loose, that nec idio.
is to saye, to declare vnto men, that the
penitentes be either bound or loosed. S. Augustin. in
Augustine hath these wordes: We speake psal. 101.
in your eares, but howe knowe we what
is wrought in your heartes, Howbeit
whatsoeuer is wrought in you: it is
wrought not by vs but by God. Hierome Hierony. in
sayeth: It is not the sentence or absolu- Mat. cap. 16
tion of the Preist, but the lyfe of the Pe-

nitente

nitent that is accepted before God. So ye see howe the churche forgeueth sinners: that is it pronounceth mercy vnto the repentaunte and wrath vnto the reprobate and vngodly: as we haue sufficientlye declared before, when we intreated of the authority of the Church.

Actes. 3

And as for their auriculer confession, it is a mere deuise, and a Popishe Lawe good for nothinge, but to heape Gods wrath and displeasure vpon all the doers thereof: for their owne lawes condemneth their doctrine whiche they teache that wee cannot bee forgiuen of out sinnes vnlesse we number them in a priestes eare, for these are the wordes in theire owne distinctions: *Sane dici potest, quod sine confessione oris & solutione pœnæexterioris, peccata delentur per contritionem, & humilitatem cordis*: That is we may safely saye, that without confession of the mouthe and absolution of the outwarde payne, sinnes be forgiuen by the contrition and humility of the hart. Agayne, Gratian sayeth, one of their owne champtions, *Antequam sacerdati ora nostra ostendamus, id est peccata nostra confiteamur, a lepræ peccati mundamur*: Before we open our mouth vnto the

Beatus renanus in argū. libelli. Tertul. de pœnitentia. Distin. 1. de pœnitentia, in gloss. pet. Sente. 4. dist 17. quid ergo.

de pœnit: dist. 1. quidam.

Priest, a

Priest that is to saye before we make confession of our synnes, the leprosie of oure synne is made cleane. Saint Chrisostome sayeth *Non dico, vt confitearis conserno tuo peccata tua: dicito deo, qui curet ea*: I wyll thee not to confesse thy sinnes vnto the Priest, that is thy fellowe seruaunt: confesse them vnto God that may heale them. Agayne, Examine thy sinnes in thy harte within thee: let this iudgement bee without witnes, let God only see the making of thy confession. Chrisost. in psal. 50. Ho. 2. & hom. de Pæni. & confessione.

The thirde is when any man forgeueth his brother, whiche offendeth him: as Christ sayeth. If ye doe forgeue vnto men your Father shall forgeue you youres, And saint Paule sayeth. Forgeue one another, if any man haue a quarell to an other, euen as Christ forgaue you, euen so doe ye: But as concerning that forgiuenesse of synnes which is necessarye to oure saluation doeth depende onelye vppon the grace, mercy and loue of God, without any our merites or worthinesse. And that oure synnes are cleanlye taken awaye by Christes death and passion, and that he wyll caste them into the bottome of the sea: or else remoue them as fare from him, as the Easte is from the west, and the Math. 6 Colos. 3

North

It is no presumption, to be sure.

North part of the world, from the south part of the same. We must beléeue thys without any doubting, or wauering, trembling, or fearing: moste constantlye and assuredly.

The 42. Chapiter.

It is no presumtion, to be sure and certaine of our saluation.

Obiection.

HEere the Papists raue and saye, wee are presumptuous so to affirme the certaintye of grace, and saluation: for (say they) Paule biddeth and counsayleth vs, with feare, and trembling to worke our saluation. I aunswere. This feare riseth in consideration of our owne weakneſſe and vnworthines not of any distrust or doubt of goods mercy: But rather the lesse cause wee finde, to trust in our selus, the more cause wee haue to trust in God.

Phil. 2

Aunswer.

Certaintie of our saluation.

Nowe concerning the assurance and certaintye of our saluation, the scriptures are full.

Rom. 8.

Saynct Paule sayeth: There is no damnation to them that be in Christ Jesu: that

spir

spirite of God beareth witnesse to oure spirite, that wee are the children of God, I knowe, that neither death, nor lyfe, nor Aungels, nor powers, nor principalities nor thinges present nor thinges to come, nor heigh, nor deapth, nor any creature els, shall be able to remoue me from that loue, that God beareth towardes mee, in Christ Jesu our Lord. Iob also sayth: Although he kill me yet will I put my trust in him: Notwithstanding, I will reproue my wayes before his sight. Agayne, hee shall be my saluation. Agayne, I am sure that my redeemer liueth, and hee shall stande the last on the earth, whome I my selfe shall see, and mine eyes shall beholde and see God in my flesche, Dauid also sayth In thee O Lord haue I trusted let mee neuer be confounded. Iob.13 Iob.19 Psal.71

Tertullian sayeth *Vt certum esset, nos esse filios dei, misit spiritum suum in corda nostra clamantem: Abba pater:* That wee mighte be certified that we be the children of God, he hath sent the holy ghost into our hearts, crying Abba father. Saynt Ciprian, hath these wordes: *Et tu dubitas, & fluctuas? Hoc est deum omnino non nosse: Hoc est Christum credentium magistrum peccato incredulitatis offendere: Hoc est in ecclesia constitutum,* Tertu. cont. Marcio. lib. 5.

tutum, fidem in domo fidei non habere : And doest thou stagger, and stande in doubte of thy Saluation : that were as much as not to knowe God, That were as much as with the sinne of vnbelæfe to offende Christ the minister of belæuers: ẏ were as muche as bæing in ẏ Church in the house of fayth, to haue no fayth. Prosper sayeth, *Securi diem indicij expectant, quibus mundus crucifixus est, & ipsi mũdo*, They vnto whom the worlde is crucified, and are crucified vnto the worlde, wayte for the daye of iudgement without feare. Saynct Augustine also sayeth, *Præsume, non de operatione tua, sed de christi gratia: gratia enim salvati estis, inquid Apostolus. Non hic arrogantia est, sed fides. Prædicare quod acceperis, non est superbia, sed devotio*, Presume thou, not of thy owne worknge but of the grace of Christ: for the Apostle sayeth. Ye are saued by grace. Here therefore is not presumption but faith. To proclayme that thou hast receiued it is no Pride it is deuotion. Agayne he sayeth: *Non mea præsumptione, sed ipsius promissione in iudicium venio*. It is not of my presumption but of his promise that I shall not come into iudgement. Saint Basill also sayeth, Paule boasteth and presumeth of the con-

Prosper de promiss. & predict. dei par. 1. ca. 16.

Augusti. de verbis Domi. Ser. 28

Augusti. in Io. tract. 12

Basil: de humilitate, ambro. de

tempt

tempte of his owne righteousenesse. Saint Ambrose playnelye sayeth: I wyll not glorye for that I am a iust man, but for that I am redæmed, therefore wyll I glorye. Not for that I am voide of sinne: But for that my synnes be forgiuen me: I wyl not glorye, for that I haue doen good to any mã nor for that any man hath doen good vnto me, but for that Christe is my aduocate with the Father, and for that Christes blode was shed for me. To the end Saynct Barnard sayeth: What safe rest or suertye can the weake soule find but in the woundes of our sauioure: As hee is mightyer to saue, so dwell I there with safety. &c. I haue committed a great synne: my conscience is troubled yet shall it not bee shaken downe because I wyll remember my Lordes woundes. For hee was wounded for our sinnes, This is our presumptuous doctrine that wee teache, agreeynge to the scriptures, and with the holy and auncient fathers of the catholique Church.

Iaco. vita & beata.

ber. in canti. cantico. ser. 61.

But theyr whoale Papisticall doctrine of trust in mennes workes, and merites, ledeth directlye to the goulfe of desperation, and dampnation, and therefore Saynct Ciprian sayde of them verye wyll and truelye: *Asserunt nostrum*

pro

pro die: exitium, pro salute: desperationem, sub obtentu spei: perfidiem, sub pretextu fidei: Antichristum, sub vocabulo Christi: That is: they teach vs night in steede of day, destruction in steede of health: desperation vnder the couloure of hope: Infidility vnder the pretence of fayth: Antichrist vnder the name of Christ.

The.43. Chapiter.

Of freewill.

AS touching freewill, whiche is so much extolled of the Pellagian Papistes, that wyll make vs to beleeue, that wee are able to deserue, and that we are of power and strength as of our selues to fulfill and keepe the lawes of God: to beleeue and repent, and so consequently, to obtayne life and saluation. Ilay it is a most detestable heresie, and robbing of Christes power to whome all power is geuen: and also abolishing of hys pretiouse death, merites and goodnesse towardes vs, and a robbing of God to geue to mans wyll, that is onely the giftes of God, As sayncte James sayeth, Euerye good and perfecte gifte is from aboue, and commeth

Math. 18

James. 1.

commeth downe from the Father of light, as it is manifest in all the whoale Scriptures to be proued.

For if there were such abillitye, power and strength in vs, and suche a libertye of will as the Papistes affirme: Why doth not all men beleue the Gospell, call vpon God, repent, praye, confesse their sinnes, doe good workes, kæpe the Law, enter into life, receiue Christ, kæpe them selues from euill thoughtes, wordes, workes, sinnes, sickenesse, troubles, aduersities, famine, thirste, pouertie, and suche like? But the Scripture telleth vs another doctrine, as some places thereof I will recite: fyrst the Lorde sayth in Genesis: I wyll hence- Gen. 8.
foorth curse the earth no more, for mannes sake. For, the imagination of mannes heart is euyl, euen from the verye youth of him.

Againe, in Deuteronomy the Lord saith: Deut. 20.
Ye haue seene all that the Lord did before your eyes in the Land of Egipt, vnto Pharao, and vnto all his seruauntes. Thine eyes haue sene these great tokens and wonders. And yet vnto this daye, hath not the Lord geuen you a heart, that vnderstãdeth: eies, that see: and eares that heare. What could Moises saye more vnlesse he should call vs

blockes and stones? And in Ezechiel the
Eze.36.12 Lord saith: A newe heart will I geue you,
Psal.15. and a newe spirite wyll I put in you: as for
that stoany heart: I wyll take it out of your
body, and giue you a fleshlye heart. I wyll
giue you my spirite among you, and cause
you to walke in my commaundementes, to
keepe my lawes, and to fulfyll them.

This place doth teache vs sufficient-
lye, that except our stoany heartes bee ta-
ken awaye from vs. and fleshly (that is to
saye) obedient heartes giuen vs, in stede
of them, and a newe spirite put into vs
(which should worke obedience towardes
the Lordes commaundementes) wee are
able to doe nothing: wee can in no wyse
keepe the Lawes of GOD, nor yet fulfyll
them. Ierimie, also sayth by the spirite of
Iere.13. God: I wyll giue them, one heart, and one
waye, that they maye feare me for euer: for
the wealth of them, and of their children, I
wyll put my feare in their hearts, that they
shall not depart from mee: In another
Iere.31. place hee saith: Conuert thou mee, and I
shalbe conuerted: for thou art my Lorde
Iere.10. my God. And againe he sayth: O Lorde, I
know that the way of mā is not in his own
power: neyther is it in man to walke and to
direct his steppes. Salomon also saith: The

kinge

kinges heart is in the hande of the Lorde, as the riuers of waters: he turneth it whether soeuer it pleaseth him. Dauid saith, Turne away my eies from regarding vanitie, and quicken mee in thy waie: Incline mine heart vnto thy testimonies, and not to couetousnesse. Saint Iohn sayth: A man receiueth nothing, except it be geuen from aboue: Yee speaketh not there doubtlesse of the common gifts of nature, but of the speciall giftes of the holy ghost. Prou. 21. Psal. 119. Ioh. 3.

Unto this the wordes of Christ agree when hee saith: No man can come vnto me, except it bee giuen him of my Father. For this cause, when Peter had sayde: Thou art Christ the sonne of the liuing God: Christ made this answere vnto him againe: Blessed art thou *Simon* the sonne of *Ionas*: for flesh and bloud hath not opened that vnto thee, but my Father that is in heauen. And againe: VVhosoeuer (sayth he) doeth heare and learne of the Father, commeth to mee, and they shall all bee taught of God: This is the worke of God, that yee beleeue in him whome he hath sent. Iohn. 6. Math. 16. Iohn. 6.

Saint Paule stronglye beateth downe the vaine pride of our free wil men, where he writteth on this maner. The naturall 2. Cor. 2.

man, perceyueth nothing of the ſpirite of God. Whereby he doth vnderſtand, that the naturall man, which is not renewed in Chriſt, cannot perceiue the things that bee of the ſpirite of God. For why? they are but fooliſhneſſe vnto him. And againe

2. Cor. 3. hee ſayth: Suche truſt haue wee through Chriſt to Godwarde, not that we are ſufficiēt of our ſelues, to thinke any thing, as it were of our ſelues; but our ableneſſe commeth of God.

Nowe, if we be not able to thinke a good thought, except God doth put in vs: howe much more vnable be we, eyther to wyll or to do any thing that good is, or acceptable in the ſight of God? And in his E-

Phill. 2. piſtle to the Phillippians hee ſayeth: It is God that worketh in you, both the wil and the deede, euen of his good pleaſure. And

Rom. 9. to the Romaines, he hath theſe wordes: So then, it is not in him that wylleth, nor in him, that rūneth, but in God, that sheweth mercye. Therefore wee wyll omit many other textes And beleeue verily the wordes of Chriſt, allowing and ratifying all theſe places of ſcriptures before recited, whē he ſaith: *Sine me nihil poteſtis facere*: Without mee yee can doe nothing. All theſe Scriptures doe ſhewe our vnableneſſe

weake

weakenesse and imbecillitye, and that we be the seruants of sinne, vntil and before we be regenerated and renued by the holye ghost, and made newe creatures.

What fredome then can we iustlye boast or bragge of? *Vbi spiritus domini* (saith Saint Paul) *ibi libertas*. Where the spirite of the Lorde is, there is libertye and fredome againe. *Si vos filius liberauerit, verè liberi eritis*. That is to say, If the sonne therfore doe make you free, ye shalbe free in deede. These sayings do sufficiently declare, that as long as we are voide of the spirite of God, and are not set at liberty by the sonne, we are naught els, but the bondslaues of Satan the Deuel, of sinne, and of death. All this doth teache vs, that of our selues, we be not able to thinke a good thought, as of our selues.

2. Cor. 3. Ioh. 2.

What we are as long as we are without the spirite of God.

Therefore. Saint Augustine doth define free wyll after this sort: *Liberum arbitrium est facultas rationis & voluntatis, quæ bonũ eligitur gratia adsistente, malum vero ea desistente*: That is to say: Free wil is a vertue or power of the reason and will, whereby the good is chosen, when the grace of God doth assiste, and the euill when it is awaye or is withdrawen. The meaning is: that by free will, if we haue the assistaunce

2. Cor. 3. The diffinition of free wyll after S. Augustin.

and helpe of the grace of God, we are able to chose that which is good: but if the grace of God be awaye, or withdrawen, we can doe no more but embrace that which is euil, and hurtful to our owne selues. Therfore, sayde Paule verye well to the Corin-
1. Cor. 15. thians: By the grace of God, I am that I am: and his grace which is in me, was not in vaine: but I labored more abondantly then they all: yet not I, but the grace of God which is with mee. And in another place he
Galat. 2. sayeth: Thus I lyue yet, not I nowe, but Christ lyueth in me. Allwaies we see, that al our ableneese, power, strength, frædome and wyll: commeth by the onelye grace of God, by his working spirite, through Iesus Christ our sauiour, & not of our owne selues.

Obiection. Whereas they cauaile and saye, man hath frē wyll, to doe good, and a power to receiue the grace of GOD, alleadging the place of Ecclesiasticus for they^r purpose,
Eccle. 15. where he sayth: God made man from the beginning and left him in the hand of his
Gen. 1. counsell, and gaue him his commaundementes and preceptes, if thou wylt, thou shalt obserue the commaundementes, and testifye thy good will. Before man is life
Jerr. 1. and death, good and euill, what him liketh shalbe

shalbe geuen him. Hee hath sette fyre and water before thee, reach out thy hand vnto which thou wilt.

They doe herein shewe their ignorance, if the mater be waighed: for al men know this Booke is not autenticall or numbred among the Canonicall Scriptures: therefore Saint Hierome sayth, it is Apochrypha: That is to saye, a thing that is hidden secrete or darke, which hath no certaine authour, or which is not autentike: that is as muche to saye, as of auctoritye, or bookes which were not receiued by a common consent, to bee readde and expounded publikelye in the Church: neyther yet serued to proue any point of Christian religion, saue in asmuch as they had the consent of other scriptures Canonical to confirme the same, or rather whereon they were grounded.

Answere.

What this word Apochrypha is.

Canon, is a Greeke worde, and sygnifieth a rule to do any thing by, or to trie any matter, or proue the spirites by, to leade our liues by.

But let vs graunt that it is Canonical, what gette they by it? For it maketh nothing for their purpose. For, before we declare, howe it maketh nothing for theyr matter, wee must consider of man, what he was before hee fell? what he was after he fell? and what he is, when he is regenerated & newe borne againe of the spirite, by the wyll of God. If you marke this text

Joh. 3.

well, you shall easilye perceyne, that hée speaketh of man, as hée was before his fall, in his first estate of his creation, and being in his originall innocency, and righteousnesse.

Augusti. de cantico cono. cap. 8

And that doth saint Augustine saye, whose wordes are these: Frée will before the fall, was an vpright frée will, before which, fire and water was laide of God: and the first man dyd reache his hande to which hée woulde, hée dyd choase Fire, and forsoke water. Sée the righteous Judge, the same, which man being frée did chose, hée dyd receiue, he would haue euill, and the same did follow him. Againe, he saith: I say that freewil was in that man, which was created first. For hée was so made, that nothing could withstande his wyll if hée woulde haue kept Gods commaundemẽts: but after that he had sinned through freewill, hée did cast vs all, that come of his stock, into necessitie. Againe, he hath these wordes: The fault which followed the sinne, and which is the punishment, hath tourned libertie into necessitie. Againe, Man, vsing frée will not well, did both lose it, and himselfe. And in another place, hée hath these wordes: *Verum est, magnas arbitrij liberi vires homo cum conderetur accepit*

Cont. fortu. dispu. 11.

Lib de perfect. justicia

In encheridion ad La. cap. 30.

Augusti. de verbis apo. Serm. 2.

Looke for more aut:

sed

sed peccando amisit: It is true (sayeth hee) that man when hee was made, dyd receiue great strength of frée will, but hée lost it in sinning. These authorities of Saynt Augustine dyd sufficiently declare, howe the place that they alleadged out of Ecclesiasticus, ought to be vnderstanded: for there doubtlesse, the wiseman speaketh of man, as he was first created, in the estate of innocencie, and not as hée was with his posteritye after his fall: whereby as Augustine saith: All men haue loast their naturall possibillitie, and ableneslé, and their naturall, or originall innocencie. And so ought all the Doctours to bée vnderstanded, whensoeuer they speake of frée will in man, for they speake of that frée will, that was in Adam before his fall. And therefore Saint Augustine, when hée sayth: *Ad Valentinum. Si non est liberum arbitrium, vt mundum iudicat deus?* If there bée no frée will, howe shall God iudge the world? Hée meaneth there, that God shall iudge vs all by his iustice, in that frée will that wée had in Adam, before his fall (which some men in his time, dyd vtterly denye any frée will to bée in Adam at all) vpon occasion whereof, he sayde these wordes, to kaye the contentions that then was. For in another place,

tozities in my booke called the poore mans garden for this matter.

De eccl. dogm. ca. 32 Enchirid. ad Laur. ca. 30. The Fathers speake of mans free wyll before the fall. when soeuer they speake or write of free wyll in man.

August ad Valē. ep. 46.

place, he openeth his ful minde and iudgement, saying: *Cum autem de libera voluntate rectè faciendi, loquimur, de illa scilicet in qua homo factus est loquimur*: That is: When wee speake, of free wyll, of doing well, we speake, and meane, of that free wyll, in whiche man was (first) made (before his fall.) And hereto Saint Hierome agreeth, wryting vpon Ieremie, when he saith these wordes.

Augu. 2. cap. 18. de libro arbitrio. & in lib. 3. Retract

Hieroni. in Iere. cap. 23

And therefore the Heretiques be wont to promise felicitie, and to open vnto sinners the kingdom of heauen, saying: Thou maiest followe the maiestie of GOD, and be without sinne, sith that thou hast receyued the power and strength of free wil, and the vnderstanding of the Lawe, whereby thou art able to obtaine whatsoeuer thou wilt. And so the sayd heretiques do deceiue the poore, simple, and ignorant persons, and specially women, which being loden with sinnes, are led to and fro with euery winde of doctrine, deceyuing by the flatterye, all them that giue eares vnto them.

Here we se that Saint Herom doth cal them all Heretiques, that say, that men bee able by their free will, to doe both good and euill.

Obiection. They doe farther obiect, and saye: that if man

if man hath not that power of his owne strength, to kæpe the whole Law, and perfourme it, why then are wæ commaunded to kæpe it vpon paine of damnation, and if for not kæping, wæ shalbe punished, then are we punished wrongfully, & God shall sæme to be vnrighteous, to giue vs a law, and to require perfourmaunce of vs of the same, when it is not in our powers and frædome to obserue it as he commandeth. And againe, what næde so many exhortations, to turne to him, to belæue him, to heare, to repent, to amende oure liues. &c. if wæ have not a will and power of our selues, to do al this? And againe, God saueth no mã against his wil. As to the first, Answere in that God gineth his lawe vnto vs to bæ obserued, & requireth of vs due fulfilling of the same, and for not doing of it, hæ wyl punishe vs: hæ is in all this, a iust and righteous God. And in that wæ can not fulfill the Lawe, as it requireth, the fault, nor hardnesse of it to bæ kepte, is not of GOD, nor yet of the Lawe it selfe: for the Lawe of it selfe, is easie, and so are all the commandements of God, and if any difficultie, or hardnesse be in them: it commeth not of the nature, and propertie of the cõmandements of God giuen vnto vs: but of

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the corruption of our owne nature. Therfore Saint Paul setteth forth this in plain wordes, saying: Whatsoeuer the Law coulde not fulfill, in as muche as it was weake because of the flesshe, that same dyd God performe, sending his sonne in the similitude of sinnefull flesshe, and by sinne damned sinne.

Rom. 8.

Two things are to be learned in Saint Paules wordes. First, that it commeth not of the Lawe, that men are not able to fulfyll it, but of the imbecillitye and weakenesse of the flesshe. Secondlye, wee doe learne, that God doth by his sonne Jesu Christ, supplye the same that by reason of the weakenesse of our flesshe, we bee not able to fulfill, God therefore is not vnrighteous, to aske the performaunce of his commaundementes at our handes (although we cannot satisfye it accordingly.)

Two things are to be learned in S. Paules sayinges.

A similitud

No more then if I were bounde, to paye one a thousand pounds, which I owe him: though the same man dyd demaund this of mee, and I were not able to satisfie him, or paye him, shoulde he doe vniustly to aske me his thousand pounds? I trow no man will so saye. When the King dyd aske his seruaunt, the tenne thousande Talentes, that he dyd owe vnto him; dyd he vniustly

Math. 11.

or wrongfullye? No certainly.

So then, all the whoale Lawe of God, is nothing elſe but a commaundement, whereby wee are commanded and bidden, to paye that vnto God, that we owe vnto him. For man is bounde of duetye to loue God, with all his heart, with all his ſoule, and with all his strēgth: and his neighbor and his owne ſelfe. Therfore Saint Paul ſayth: Brethren, wee are debtoues, but not vnto the fleshe. Shall wee ſaye then that God is vnrighteous, or that hee doth vniuſtly, aſking that thing of vs, that we doe owe vnto him of bound duety? but rather he doth moſt iuſtly, godly, & righteouſly, to demaund ſuch thinges of vs.

Deut.6.

Rom.8.

But theſe free will Papiſtes, are ſo ignorant, that they vnderſtand not to what end the commaundementes were geuen. For they thinke, that they were geuen to no other vſe but to bee perfourmed. Saint Paule ſayth: the Lawe was geuen becauſe of tranſgreſſion, to the intent that they that would not for feare of God, and loue of heauenly thinges, refraine from doing of euill, ſhould at the leaſt, for feare of the punishment of the Law, be driuen to kepe a good order, and to liue quietlye among them ſelues, alſo they would haue kylled

The lawe hath mo endes then one.

Galat.3.

one

one another, and no man should haue kept his owne, but al thinges should haue gone to hauocke.

2. Secondly, to declare vnto men his righteousnesse, holinesse, and bounteousnesse. For, in this that GOD doeth cõmaunde vs nothing in this Lawe, but that which is iuste and good, hée declareth thereby, that hée him selfe is righteous, holye, and good.

3. Thirdlye, least men shoulde séeke, and goe about to excuse them selues by ignoraunce, before the Iudgemente seate of God, saying: that they knewe not his wyll and pleasure, therefore dyd he set forth his Lawe and commaundementes, for to declare vnto men, what hée will haue them to do, and what he will haue them to leaue vndone.

4. Fourthly, God dyd set forth his lawe, that by it man shonld bée brought into the knowledge of his owne selfe: that is to saye, that it might bée a loking glasse, or, mirrour wherein man should beholde his owne weakenesse, imbicillitye, and vnablenesse to fulfil and performe the things that GOD doeth require of him, that so he maye haue occation to humble and submit him selfe. For, if it were not for the law,

lawe, that doeth discouer, open, and shewe, yea, and set before our eyes, our owne filthinesse and abhomination, wee woulde neuer acknowledge our selues to bee sinners, nor yet thinke, that wee haue neede of the grace, and mercye of GOD. God therefore, least men should swell against him, doth demaunde, and aske the same of them, that they owe vnto him of duetye.

Fifthlye, it was giuen, that it might serue for vs, for a Schoolemaster, for to bring vs vnto Christ, who is the ende, or performing of the Lawe, for to iustifie all men that doe beleeue. For, when we haue once learned, by the doctrine of the Lawe, that of our selues, we be not able to escape the dampnation that we doe deserue, by the breaking of the commaundementes of GOD, then are we faine to put all vaine confidence & trust that we haue in our own strength, and in our owne merites, and so to flye vnto Christ, who was made accursed for vs: that is, was punished, and slaine most opprobriously for our sakes, that we might bee deliuered from the curse of the Lawe, and so receiue the blessing of Abraham, & the promise of the spirite through faith.

Galat.5.

Rom.10.

Galat 3.

There-

Epist.200. ad Asellicū. Therefore Saint Augustine sayth: *Vtilitas legis est, vt hominē de sua infirmitate cōuincat, & gratiæ medicinā, quæ in Christo est implorare compellat.* That is to saye: This is the profite of the Lawe, that it maye make man to knowe his infirmity, or conuicte him of his weakneſſe, and ſo compell him to ſéeke for the ſalue, and medicine of grace which is in Chriſt. And againe in another place he ſayth: *O homo, in præceptione cognoſce, quid debeas agere: in correptione, cognoſce, tuo vitio non habere, in oratione cognoſce vnde accipias, quod vis habere:* That is to saye, O man, knowe in the commaundementes, what thou oughteſt to doe in rebuking, knowe that through thine owne fault, thou haſt it not, and in praier knowe whence thou muſt receiue that thing, that thou wylt haue. Againe, *Data itaque fuerat lex, quæ manifeſtius ſibi ipſum oſtenderet hominem: ne ſuperbus animus humanus à ſeipſo poſſe eſſe iuſtam putaret:* Therefore was the Lawe giuen, which ſhoulde more manifeſtlye, ſhewe man in him ſelfe, leaſt he ſhould be puft vp, or high minded, that he ſhould thinke himſelfe, as of himſelf, that he can, or maye be righteous or iuſt. And againe he hath theſe wordes: The Lawe was giuen for this purpoſe, that it ſhould

Augustin. de correptione & gratia. cap. 3.

Epist. 157. ad Optatū.

Augustin in pſal. 118.

make thée, of a high minded parson, lowlye and humble: and that it shoulde shewe vnto thee, that thou hast not of thine owne strength vnto righteousnesse: that so being poore, bare, and naked, thou shouldest flye vnto grace, and then turning him selfe vnto God, hee sayth: So doe O Lorde: so doe, O mercifull Lord, commaund that thing, that can not be fulfylled, but through thy grace, that when men shall not bee able to fulfyll it by their owne strength, all mouthes maye be stopped, and no man should seeme vnto him selfe to be high: Let al men be litle ones, humble, & lowly: Let all the worlde be subiect vnto God. Many other places might I bring out of this Augustine the golden Doctour, but these shall nowe suffice.

As for exhortations, to turne vnto the Lorde, to beare, to repent, and beleeue, as is required in the worde of God, argue not a libertye, or proue thereby, that wee haue strength of our selues to doe all these thinges, or that when grace is offered, we haue power to receaue it of our owne strength: for, rather wee are taught thereby, to acknowledge our infirmities and vnablenesse, and not that wee are able, or can do it, as sone as it is commaunded and

Commandementes and exhortations proue not the libertie of wyll.

ſpoken: except God doth worke inwardlye with his holie ſpirite in our heartes, which thing Saint Paule declareth, when hee exhorteth the faythful to abide and perſeuere in the grace of God. But Paule in another
Acts. 15 place, ſheweth from whence, that vertue of conſtancie and perſeuerance doth come: Finally my brethren (ſayeth he,) Be ſtrong
Ephe.6 in the Lorde. Agayne, For this cauſe doe I bowe my knees, vnto the Father of our Lorde Ieſus Chriſt, that hee vvould graunt you, according to the ritches of his glorye, that yee maye be ſtrengthned vvith might, by the ſpirite in the inner man, that Chriſt maye dwell in your heartes by fayth. Againe he ſayth: Greeue not the holye ſpi-
Ephe.4 rite of GOD, by whome ye are ſealed vn-to redemption. But that thing that he requireth there, he deſireth God to graunt it to the Theſſalonians, ſaying: VVherefore, wee praye alwayes for you that our
2.Thes.1 God make you worthy of your calling, and fulfyll all good purpoſes of his goodneſſe and the vvorke of faith vvith povver, that the name of our Lorde Ieſus Chriſt may be glorified in you, and ye in him, through
1.Cor.1 the grace of our Lord Ieſus Chriſt. Againe I planted, and Apollo hath vvatered: but
Acts.17 it is the Lord that giueth the increaſe: Paul

n the Lorde we lyue, and moue, and haue our being. As we may easilye see, in that Christ dyd say vnto the man that was sicke of the palsy: Arise, take vp thy bed, and go home. It dyd not folow that he had strēgth to arise, except Christ our sauiour had geuen it him: but when Christ dyd saye vnto him, Aryse: he did straight with it giue him strength to arise. Math. 9.

Euen so, when God doth by his Preachers speake vnto them whome hee hath chosen alreadie, and doeth bydde and exhort them to arise out of the bed of synne, strayghte therewith, hee geueth them strength to do it. Sainte Augustine agreeing herewith, sayeth: *Iubet ergo deus continentiam, & dat continentiam: Iubet per legem, dat per gratiam: Iubet per literam, dat per spiritum:* God doth commaunde continencie, and he doeth geue continencie: he commaundeth it by the Lawe, he doth giue it by grace: he commandeth it by the letter, he doth geue it by the spirite. And therefore he sayth most excellentlye in his booke of confessions: *Continentiam iubes, da quod iubes, & iube quod vis:* Thou commaundest continencie, giue that thou commaundest, and commaund what thou wilt. Againe, *Lex data est vt gratia quæreretur: gratia data est vt* Augustin in solutionibus quest. Hylari. que: 1. & in Epi. 89.

Libro 10. confession cap. 29 Augustin de spiritu & litere ad Marcel cap. 16.

vt leximpleretur: The Lawe is giuen, that grace should be sought: grace is giuen, that the lawe should be fulfilled Againe. *Quod bene viuimus, quod recte intelligimus, deo debemus, nostrum nihil est nisi peccatũ quod habemus*: That we liue well, that we vnderstande a right, we haue it of God: of our selues we haue nothing, but onelie sinne, that is within vs. Againe, Saint Hierome saith: *Non dixit, dedi eis liberi arbitrij potestatem, vt ipsi se suo labore saluarent, sed ego custodiui eos, ego seruaui*: Christ sayd not, I haue giuen to them the powers of frewyl, that they by their owne labour, shoulde be saued: but I haue kept them, I haue reserued them.

Augusti. de verbis apost. serm. 10.

Hieron. super verba christ. Quos dedisti mihi.

These testimonies both of the scriptures and Fathers, doe sufficiently declare, that whatsoeuer God doeth require of vs, the same he must worke in vs, by his holy spirit. For, of our selues we are able to do no maner of thing that good is. Therfore saith S. Augustin: *Homo sibi sufficit ad peccandum vt iustificetur non sibi sufficit, nisi ab illo iustificetur qui solus est iustus*: Man is able or sufficient of him self to sinne: that he should be iustified, he is not able or sufficient of him selfe, except he should be iustified by him which onely is iust. Againe in the same

Augustin. in psal. 98.

In eodem.

pla

place he sayth. *Idoneus est homo ad vulnerã-* psal.
dum, sed nunquam idoneus est ad sanandum se, quando vult agrotat, non quando vult surgit: Man is apte and mete to wound hym selfe, but he is not apte and mete to heale himself: when he will he is sicke, not when he wyll, he doth rise.

And where as they saye, God wyll saue none against his wyll, it is true, in deede For they are made willing by him before, whome he wyll and doth saue, and whome he made wylling them doth he also helpe, aide, and assist, that they may do the thing that he hath made thẽ wylling to do: wherfore Christ sayde, No man commeth vnto mee, except my Father doeth drawe him. And againe, It is God that worketh in vs, both the will, and also the deede, according to his good pleasure. How this is to be vnderstanded that God saueth no mã against his wyll. John. 6. Philip. 2.

Saint Augustine sayeth, agreeing herewith. No man (sayth he) can beleeue, hope or loue, vnlesse he will, but euen the selfe same will to beleeue, hope & loue, commeth not but from God. Againe. *Nos volumus: sed deus in nobis operatur velle Nos operamur sed deus in nobis operatur & operis probana tua voluntate. Hoc nobis expedit & credere, & dicere. Hoc est pium: hoc est verum: vt sit humilis, & submissa cõfessio, & detur totũ deo. Tutio-* Augustin. de enchir. ad Laur. Avgustin. in domo perseuer. cap. 13. In cap. 6.

res vinimus, si totum deo damus: non aiunt nos illi ex parte, & nobis ex parte committimus: We wyll: but it is GOD that worketh in vs to wyll. We worke: but it is GOD that worketh in vs to worke, according to his good pleasure. This is behouefull for vs both to beleeue, and to speake: This is a Godlye, this is a true Doctrine, that our confession maye bee humble and lowlye, and that GOD maye haue the whole. We liue in more safetye, if we giue all vnto God, rather then if wee commit our selues partly to our selues, and partly to him.

Greg. in Ezec. Hom. 9

Saint Gregorie sayth *Ipse aspirando nos preuenit vt velimus: qui adiuuando subsequitur ne inaniter velimus.* Hee doth preuent vs with his grace, that wee maye bee wylling: and with his helping hande hee doth folowe vs, least we shoulde will in vaine.

Barnard. Parni. Ser. 39

Saint Barnarde sayeth: *Neque enim aut inchoare bonum, donec a misericordia preuemiamur: aut augere bonum donec adiuuemur à gratia: aut consummare in bono possumus donec gloria repleamur.* Neither can we begin ne (sayth hee) any good, vntil we be preuented by mercye, or else to do any good, vntill we bee holpen by grace, or else that wee can ende in goodnesse, vntill wee be fulfilled of

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replenished by glory. Therefore doth saint Augustine call it, *Gratia præueniens*, preuenting grace.

Thus wée maye sée, that God saueth no man, that is vnwylling to be saued, or that doth withstand and resist alwaies his blessed wyll and pleasure: But before that hée saueth any man, hée maketh that same man, by his grace, to consent and grée vnto his blessed wyll and pleasure: yea, hée doth reache forth his hand vnto him, for to plucke him vp.

Wherefore, sayeth Fulgentius, Ye sée of whome wée haue this good wyll, that wée must bring vnto GOD, euen of him selfe, and not of vs. For, it is he and none other, that doeth worke it in vs, by his holy spirite. Euerye good worke, then whiche wée do worke in God, the same doth God worke in vs. For, all thinges are of him, through him, and in him: both our good worke, and our good wyll then be both of him. *Hec* Fulgentius. Fulgentius.

Noate here, that wee say not, that man was bereft of his vnderstanding, his wyll was not taken from him, and cleane changed into a stoane or a blocke, yet those gyftes were so altered and diminished in him after his fall, that they were not so excellent. A caueat As concerning earthly and corporall thinges, man hath free will.

Maxentius in. 1. lib. de fide.

celent, or able to do so much as they were before his fal, for his knowledge was darkened, and his wyll was made bounde, whereas before it was free: for now it serueth sinne, not vnwillingly, but willingly: for it is called will, and not will. Therfore as touching wickednesse or sin, man is not compelled either of God, or the Deuil, but of his owne motion doth euill, and in this behalfe hath free will to do mischiefe. But as touching heauenlye thinges, goodnesse and vertue, what power it hath, wee haue sayd already. For Saint Augustine sayth: *Libero arbitrio male vtens homo, & se perdidit, & arbitrium*: Man misusing his free wil, lost himself, and his will. Againe hee sayth: *Liberum arbitrium captiuatum, non nisi ad peccatũ valet* Free will once made thrall, auaileth to nothing but to sinne. Wherefore hee cryeth out as it were, saying: *O, malum liberum arbitrium, sine deo.* O, euill is free will, without God.

Augustin in enchi. ca 30. ad bonif. lib. 3 cap. 8. De verbis apo. ser. 11.

The strength of men regenerate, and after what sort they haue free will.

Now last of all, we must consider whether they which are regenerated, haue free will and after what sort they haue it. In regeneration the minde is inspired with the holy spirite, to vnderstand and knowe the secretes and will of God. And the will is not onely chaunged by Gods spirite, but

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is made of ability also of his owne accord to be willing, and able to doe good. Except we graunt this, we shall deny Christian liberty, and shall bring in the bondage of the Lawe. Ieremie speaketh this in the person of God: I will put my lawe in their mindes, and write it in their heartes. The Lord also saith in the Gospell: If the sonne of God shall make you free, ye shalbe free in deede. And Saint Paul sayth: Vnto you it is giuen for Christ, that not onely ye should beleeue in him, but also suffer for his sake. Againe, I am perswaded, that hee which hath begonne this good worke in you, will perfourme it vntill the daye of Iesus Christ. It is God which worketh in you both the will and the deede. Rom. 8. Ierem. 13. Ezech. 36. Iohn. 8. Philip. 1. Philip. 2.

Here notwithstanding, two thinges are to be obserued. First, that those that be regenerated in election, doe good, not onely passiuely, but also actiuely: For they be driuen of God, to do that which they do. Secondlye, we must noate that infirmity & feblenesse remaineth in them which bee regenerated. For saing that sinne dwelleth in them, and the flesh (although they be borne a new) striueth against the spirit, as long as they liue, they doe not altogether without combrance bring that to pas, Two thinges to bee noted. Galat. 5.

which

which they determined, as it is seene by Saint Paul when he saith: The lawe is spirituall, but I am carnall, solde vnder sinne, for I alowe not that whiche I doe: For what I would, that doo I not, what I hate, that doe I. Nowe then, it is no more I that doe it, but the sinne that dwelleth in mee: For I knowe, that in mee, that is in my fleshe, dwelleth no good thing, for to wyll is present with mee: but I finde no meanes to perfourme that whiche is good: For, I doo not the good thing which I would: but the euyll whiche I woulde not, that doe I: Nowe if I doe that I woulde not, it is not I that doe it, but the sinne that dwelleth in mee.

Rom. 7

Psal. 51

Therefore, weake is our freewyll, by reason of the dregges of our oulde Adam, & the naturall corrupting of man, sticking fast in vs to our liues ende. Howbeit, seeing that the strength of the fleshe, and reliques of the olde man, be not so strong and of such puissaunce, as vtterly to suppresse and conquer the worker of the Spirite, therefore the faithfull are sayde to be free: yet so that they acknowledge their infirmitie and weakenesse, without boosting & bragging of their freewyll: For the faithfull ought alwayes to keepe in mind that saying,

Why the faithfull are sayd to be free

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ing, which so often S. Augustine repeateth out of the Apostle: What hast thou that thou diddest not receiue? and if thou hast receiued it, why boastest thou, as though thou receiuest it not? 1. Cor. 4

So wee maye saye truelye that the man regenerated, is able to keepe the whoale lawe of God, in Jesus Christ, and by Jesu Christ: but not of him selfe. For as Saint Augustine sayth: all the commaundements of God be fulfilled, whē the sinnes & faults be not imputed or pardoned. But if they wyll say that a man being separated from Christ, is able to doe any good, and keepe the Lawe of God, they are in a great erroꝛ and hereſie. For Christ himselfe sayth: That a tree can bring forth no good fruite, except it bee made good first. But no man is good of his owne selfe (as it hath bene declared alreadye) *Ergo*, hee can not bring forth good fruite. Againe, Bide in me, and I in you. As the branche can not beare fruite of it selfe except it bide in the vine: no more can ye, except you abide in me. Augustin in retract. 1. 9 Matth. 7 Iohn. 15

Thus you see by Christ our Saviours owne wordes, that it lyeth not in mannes power, to bring any good fruite of him selfe, except he bee graft in Christ. For Saint Augustin doth shew what we are without Augustin in Ioh. hom. 49

Christ

Chriſt, when he ſayth: Let no man flatter himſelfe: for of his owne he is a very Sathan, he hath that of God onely, wherewith he is bleſſed: For, what haſt thou of thine but ſynne? Take away ſynne from thee, which is thine owne: thy righteouſneſſe is of God. Againe he ſayth: *A te habeo quicquid boni habeo, quicquid autem mali habeo: à me habeo*: Whatſoeuer good I haue, I haue it of thee (O Lorde) and whatſoeuer euyll I haue, I haue it of myſelfe. Yee alſo ſayeth: *De nullo nobis gloriandum eſt quia nihil noſtrum eſt, niſi vt homo apud ſe prorſus exinanitus, à deo totus pendere diſcat*: That is to ſaye: We ought to boaſt of nothing: For, nothing is our owne, ſauing onelye that man being of no reputation with himſelfe, muſt learne to hang altogether of God.

Auguſtin. in pſal. 70.

Auguſt. lib. de predeſt. Sanct. ad Boni. lib. 4.

Therefore wee are taught by theſe teſtimonies that wee ought not to boaſt, or hang vppon our ſelues, and our free wyll workes, as the Pellagian Papiſtes teache vs, leaſt we bee ſtraungers from God. For ſo ſayth Saint Auguſtine. *Si vis eſſe alienus à gratia: iacta merita tua* If thou wylt be a ſtraunger from grace, boaſt of thine owne merytes, or worthynesſe. Let vs learne hereby to humble our ſelues, for that all we

Auguſtin. in pſal 31.

we are nought, and gone out of the waye, we are all corrupt: there is none that doth good, no not one. Psal. 14.

Howbeit no man denieth, but that men regenerate, and not regenerate, haue frée wyll in outwarde things: for man hath his constitution, as other lyuing creatures haue, that he wyll dw one thing, and wyll not dw another, hée maye speake or holde his peace, goe out of the house, or tarrye within the dores, to eate this or that meat, to put on this or that garment, &c. Yea, to synne or to abstayne from the grosse actes of synne, as murther, adulterie, fornication, false witnesse bearing, and such like, &c. Which notwithstãding, wé must confesse and acknowledge, to bée the giftes of God. And here also the power of God is alwaye to bée marked, which brought to passe, that Balaam coulde not goe thyther, whyther he woulde, neyther Zacharie returning out of the Temple, could speake, as he had a good wyll to dw. In outward things al men haue free wyll. Maxentius. 1. lib. de fide. 2. Cor. 4. Iames. 1. Num. 24. Luke. 1.

Here are condemned in this behalfe the Manichees, who denied that frée will was to a good man the beginning of euyll, and also the Pellagians, who affirme that an euyll man hath frée wyll inough to kæpe a good commaundement, both these are re- The Manichees heresie. The Pellagians heresie.

proued

proued by the holye scriptures, which saye
Gen.1 against the Manichees, GOD made man
Eccl.15.17 righteous and good: against the Pellagians:
If the Sonne of God shall make you free,
you shall be free in deede, and againe, with-
Joh.8 out me ye can do nothing. For man had
John.15 lost those excellent benefites, that the Lord
had giuen vnto him at the first.

So that after his fall: of a wise man, he
Pſ.5.13.52 became a fole: of a iuſt man, an vniuſt, of
Oſee.15 a righteous man, a sinner: of a true man, a
Pſal.116 lyer: of a perfect man in all thinges, he be-
Rom 3.5.7 came vnperfect: of a free man, he became a
Phili.2 bondſlaue: of a lyuing man, he became a
1.Cor.2 dead man: of a bleſſed and good man, he be-
Joh.8.15 came a curſed and a wicked: hauing after
Rom.7 that a wyll altogether wicked, which nei-
Galat.5 ther could nor would agree vnto the wyl of
God: But wholly vnto the wyl of the De-
uill the world, the fleſhe, and ſinne: which
of him ſelf can do nothing but wickednes,
becauſe it is altogether fleſhly, bound, and
captiue, ſolde vnder ſinne.

Beholde nowe gentle reader, the free
will (or that I may better ſaye) the bound
wyll of man, in the ſtate of this preſent
lyfe. All theſe doctrines conſidered well.
I wyll nowe draw to an ende of this my
ſimple iudgement, with the ſaying of ſaint

Auguſtine,

Auguſtine, the Golden Candle in Gods Catholique Churche, where he ſayth theſe wordes: *Quid tantum de nature poſſibilitate præſumitur? Vulnerata, ſaucia, vexata perdita eſt. Vera confeſſione, non falſa defenſione opus habet:* What do men ſo much preſume of the poſſibilitye of nature? It is wounded, it is mangled, it is troubled, it is loſt. It behoueth vs rather truely to confeſſe it, then falſely to defende it. And in another place he ſayth: *Tutiores viuimus, ſi totum deo damus: non autem nos illi exparte, & nobis ex parte committimus*: Wee liue in more ſafety, if we geue al vnto God, rather then if we committe our ſelues partelye to our ſelues, and partly to him.

yet Auguſtyne had hys darkneſſe Auguſt. de natura & gratia. ca 53

Auguſt de bona perſeu. cap. 6 &. 13

In the Counſaile holden at Miluente, it was Godlye decréd, touching this controuerſie, and matter: If any man doth ſaye (ſaye they) that the grace of God, can be geuen by humaine inuocation, or mans calling vppon God: And not that the grace of God it ſelfe doth worke, or bring to paſſe, that God is called vpō of vs, he doth gainſaye Eſai the Prophete, or the Apoſtle ſpeaking the ſame: I am founde of them that ſought me not, and did appeare plainlye vnto them that dyd not aſke for me, or

ſinodus Milcuent.

Eſay. 65 Rom. 10

after

Iohn.3. 1.Peter.1. after me. What can be more plainely spoken of the vnableneſſe of man, before he be regenerated and borne a newe, by the ſpirite of God. And being renewed by the ſpirite of God, he wyll geue them fayth to beleeue, hope to truſt, repentance of ſinnes, amendment of lyfe, and a hatred to all iniquitie and ſinnes, that it ſhal not raigne in them, or haue dominion in them, ſo that their wickednesſe, ſhall neuer be imputed vnto them. And all this wyll he do for his ſonne Ieſus Chriſtes ſake, our onely mediatour and aduocate, who came into this worlde, to fulfyl the whole lawe for vs, for he dyd fulfyl it in deede: we by imputation. We by merite, we by mercy: he by workes, we by grace. Therefore, wicked are they, and voyde of the ſpirite of God, whoſoeuer they bee, that wyll ſeeme to extoll, *integra naturalia*, of man, ſo farre, as though it were in mans *poſſe*, and *eſſe*, to ſatiſfye the whole lawe: and ſuch as our lubberly Louaniſtes, and rebellious Papiſtes,

Iohn.6. Iames.1. 1.Iohn.1. Roma.3. Math.5. Rom.8.

A good prayer.

whome God conuert, or ſone confound, for Ieſus Chriſtes ſake.

The

Of the generall resurrection both of the godly and wicked, at the last daye.

WHo at this laste comming, shall by his almighty power raise vp againe our vile and mortall bodyes, and make them conforme, and like vnto his glorious bodye, that is now in heauen, on the right hande of the Father. Which, after the meaning of the scriptures and of the Articles of our faith, ought to be vnderstanded after this manner: That as ỹ body of Christ, which he toke in the virgins wombe, was by his almighty power, raised vp againe, immortal and glorious, all infirmities that it was subiect vnto, being cleane put awaye, and taken of: So these mortal bodies of ours, euen the same that we tooke of the substaunce of our sinfull and mortall mothers, shall at the daye of the generall resurrection of all flesche, be rayse vp againe, according to the mightye working of the Lord, whereby he is of power to subdue al thinges vnto himselfe.

The resurrectiō of the flesh e.

1. Cor. 15
Phil. 3

2. Cor. 15
Iohn. 5
Iohn. 11

So that we may bouldly saye with Iob. VVee are sure that our redeemer lyueth:

Iob. 19

Esa.66. Ezec.37 Dani.12. John.5. 11 Acts 23.24 2.Cro.5 1.Cor.1 1 Thes.4 Phili.3

And that wee shall ryse againe out of the earth in the latter day: that we shalbe cloathed againe with this skin, and see God in our flesshe: yea, that we our selues shall beholde him, not with other, but with the selfe same eyes: not with an other, but with the same verye bodies, which we caried from our mothers wombe, with the selfe same bones which now wee haue: yet nevertheless, that, transformed and changed, made of mortall, immortall or incorruptible, of vile & lothsome, glorious, as ye may reade, and proue by those scriptures noted in the margine, and many other places besides, where these thinges are set forth so plainlye, that it were shame for any man to doubte of the matter.

John.5 Math.25 Reuel.21 Sapi.5 Mat.1.18 Math 8.13 Esay.66 Mark.9 Reuel.21

And there do we learne also, that as the righteous, and faithfull shall rise againe vnto immortalitie, glory, and honour: So the vnrighteous and reprobate, shall ryse againe with their verie bodies, vnto everlasting shame: and body and soule, shall go into hell with the Deuil and his Aungels there to abide euerlastingly, and to be tormented with him in hell, with fire which neuer shalbe quenched: where shalbe bytter wæping & gnashing of tæth, and shalbe lyuelye touched with the worme which neu-

neuer dyeth, which is the seacond death.

As the glorious rysing againe of the righteous and faithfull, is called life euerlasting, thereby to signifie vnto vs, that we shall not bee raised vp at the daye of iudgement, for to die againe, as they dyd, whome Christ, the Prophetes, and Apostles had raysed vp againe: But in one immortall, eternall, and perdurable lyfe, for euermore to raigne euerlastingly with God, in body and soule. 3.Reg.17 1.Reg.4.13 Mat. 9.27 Luke.7 John.11 Joh.5.12 Acts 9.26

And therefore, am I well assured, and constantlye beleeue, and doubting nothing at all: knowing, that whosoeuer doubteth of his Saluation, made by Jesus Christ, he shall neuer be saued (as of this matter, we haue largelye intreated of before, in the Article of forgeueneesse of sinnes.) Wherfore, as I am sure and certaine, that Christ is dead and risen againe, doubt it not in any condition: euen so am sure and certaine of my Saluation made by him, and that infalliblye I shall be sa-ued, and shall goe into euerlasting lyfe, with the same body and soule that nowe I haue (being then made immortal and glorius) and raigne with Christ Jesus my only Sauiour, in his eternall & perdurable kingdome, that he hath prepared for mee, Job. 19 John.3 Rom.8 Galat.4 Ephe.2 Rom.4 John.3.5 6.8 Reuel.21 1.Cor.15 2.Cor.5 2.Cor.5 Math.25 2.Tim.4 Reuel.1

and all his elect and predestinated, before the beginning of the worlde, by his precious death and blodeshedding. To whome therfore, with the father, and the holy ghost, be all prayse, glorye, and honour, worlde without ende. Sobeit.

Come quickely Lorde Jesus, come quickelye. Reuel. 22.

Vigilius contra Eutichen lib. 1.

Hæc est fides, & professio catholica, quam Apostoli tradiderũt, Martires roborauerunt, & fideles hucusque custodiunt.

This is the faith, & Catholique profession, which the Apostles haue deliuered, the Martires haue confirmed, & the faithfull kepe vnto this day.

Cyprianus ad Cornelium. lib. 1.

Sacerdos dei Euangelium tenens, & Christi præcepta custodiens, occidi potest, non potest vinci.

The Priestes of God holding the Gospell, & keping the commaundements of Christ, may well be killed, but conquered they cannot

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